

K. Wizard
THE
COMPLEAT WIZZARD;

BEING

A Collection of authentic and entertaining Narratives of the real Existence and Appearance of GHOSTS, DEMONS, and SPECTRES:

TOGETHER WITH

Several wonderful Instances of the EFFECTS of
WITCHCRAFT.

To which is prefixed,

An Account of HAUNTED HOUSES, and subjoined a
Treatise on the Effects of MAGIC.

*Whate'er of Wonders great and strange,
The hidden Worlds produce;
We now, in ample Order range,
O, Reader, for thy Use.*



L O N D O N:

Printed for T. EVANS, No. 54. in Peter-nether Row.

M DCC LXX.

THE
COMPLETE WIZARD

BEING

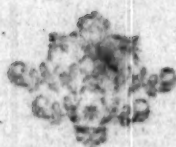
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Travels on the AETHERIAL PLANE.



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Printed for T. Evans, No. 34, in Strand-Row.

MDCCLXXX

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PREFACE.

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It is the general persuasion
that the moderns are arrived
at a pitch of knowledge
greatly superior to that of
their forefathers; that, by the liberty
we enjoy of treating all manner of
subjects with the utmost freedom, our
minds are greatly enlarged, and our
views of things much more extensive
than the narrowness of their education,

or their prejudiced attachment to some old and unfashionable doctrines and principles, would permit them to entertain. They, good souls! giving credit to the stories they read in the bible, imagined there were sufficient grounds to believe that there is an invisible world of spirits; that there is a devil, the grand adversary of mankind, who is constantly employed in works of darkness and mischief against the peace and happiness of the human race; that there is likewise an hierarchy of angels and blessed saints, some or other of whom never fail in their attendance on good and virtuous persons, in treating them with love and tenderness, and doing them all the good offices in their power. From the same antiquated book they likewise imbibed strange notions of the real existence of magicians, forcerers, and witches; and that these ministers of satan were permitted to practise their diabolical acts, in subservience to some great and wise ends of providence. But what-

P R E F A C E

whatever notions our grave ancestors entertained of these matters, we, their more enlightened children and successors, have more elegant and refined ideas. We will take nothing upon trust, nor believe any thing but what is brought home to our senses. We are not to be frightened by witches, spectres, ghosts, and such kind of idle romantic stuff; we leave them to old nurses to quiet their children with.

This, then, being notoriously the case, how can we flatter ourselves that a work will succeed, which professedly argues in defence of opinions so universally exploded, so diametrically opposite to the reigning notions of the present age?—However, though we expect to be most unmercifully (perhaps undeservedly) pelted with the squibs and low jests of our modern wits and choice spirits; and that libertines and infidels will give us no quarter, when it shall appear (as we are persuaded it will) that we advance nothing but what

is agreeable to the sentiments of the most eminent philosophers, and the wise and learned of all nations, even though we should exclude the evidence produced from the sacred records: I say, when these things are duly considered and weighed in the balance of unprejudiced reason, we doubt not but we shall meet with due attention from the rational, serious, and candid part of mankind, who, though far from giving credit to every idle tale that is told of this kind, when facts are related, accompanied with the most convincing proofs that can reasonably be required, or the nature of the thing admit of, will acquiesce in the veracity of the narrative: For, notwithstanding the facts are astonishing, they ought not therefore to be deemed incredible, nor, though the manner of operation may seem incomprehensible, should it be thought insuperable to the powers of nature, or of those invisible agents who conduct and manage it.— Indeed, it is entirely agreeable to the doctrine

P R E F A C E. m vii

doctrine of some of the most eminent philosophers, who have long since declared, that there are an infinite number of things in nature too difficult for the acuteſt human ſagacity to develop or explore.

Upon the whole, the inſtances which we ſhall give in this little collection, are founded on the teſtimonies of unexceptionable witneſſes, who were either ſufferers themſelves, or ſuch as heard, ſaw, or perfectly underſtood the ſeveral facts which they atteſt. We ſhall likewiſe preſent our readers with the examinations of many of the delinquents before magiſtrates, who, it may reaſonably be ſuppoſed, uſed their utmoſt ſkill and judgment to diſcover the truth, to prevent themſelves, as well as others, from being deceived and impoſed on.

But if, after all, any perſon ſhould remain incredulous, and is reſolved not
to

to believe any thing of this kind, all we can say is, that he shuts his eyes against the clearest light, and that his ignorance is incurable.



But if, after all, any person should remain incredulous, and is resolved not to



OF
HAUNTED HOUSES.

The INVISIBLE DRUMMER.



R. John Mompeffon, of Tedworth, in the county of Wilts, about the middle of March, 1661, being at a neighbouring town, called Ludgershall, on hearing a drum beat there, he enquired of the bailiff of the town, at whose house he then was, what it meant. The Bailiff

B

told

told him, that they had for some days been troubled with an idle drummer, who demanded money of the constable, by virtue of a pretended pass, which he believed was a counterfeit one. Upon which Mr. Mompeffon sent for the fellow, and asked him by what authority he went up and down the country with his drum? The drummer answered, he had good authority, and produced his pass, with a warrant under the hands of Sir William Cawley, and Colonel Ayliff, of Gretenham. Mr. Mompeffon knowing these gentlemen's hands, discovered that the pass and warrant were counterfeited, and thereupon commanding the vagrant to put off his drum, charged the constable to carry him before the next justice of peace to be farther examined, and punished. The fellow then confessed the cheat, and begged earnestly to have his drum. Mr. Mompeffon told him, that if he understood from Col. Ayliff, whose drummer he had declared himself, that he was an honest man, he should have it again; but in the mean time he would secure it; and he accordingly left the drum with the bailiff, and the drummer, in the hands of the constable, who, it seems, was prevailed on to let him go.

About the middle of April following, when Mr. Mompeffon was preparing for a journey to London, the bailiff sent the Drum to his house. On his return from London, his wife told him, that during his absence, they had been
much

much affrighted in the night by thieves, and that the house had like to have been broken up: And he had not been at home above three nights, when the same noise was heard that had before so greatly alarmed his family: It was a very great knocking at the door, and on the outside of his house. Upon which he got up, and with a brace of loaded pistols, opened the door, at which the knocking seemed most violent; but the noise suddenly removed to another door, which he opened also, and went round the house but could discover nothing; only he still heard a strange noise and hollow sound. When he was in bed, the noise was a thumping and drumming on the top of the house, which continued a good space, and then went off into the air.

After this the noise of thumping and drumming was very frequent, usually five nights together, and then it would cease for three. It constantly came as they were going to sleep, whether early or late. After a month's disturbance on the outside of the house, which was principally of boards, it came into the room where the drum lay four or five nights in a week, within half an hour after they were in bed, and continued almost two hours. The signal of its approach was, a hurling in the air over the house; and at its departure, the beating of a drum was heard like that used at the breaking up guard.

It continued to visit this room for the space of two months, which time Mr. Mompeffon himself lay there, in order to observe it: In the fore part of the night it used to be very troublesome, but after two hours would be quiet.

Mrs. Mompeffon being brought to bed, there was but little noise for the night she was in travail, nor any for three weeks after till she had recovered strength: But after this civil cessation, it returned in a more violent manner than ever, and, for the first time, followed the youngest children, beating their bedsteads with such violence, that all present expected they would fall in pieces. In laying hands on them no blows could be felt, but it was very perceptible that they shook exceedingly. For an hour together the drum would beat *Round-heads and Cuckolds*, the *Tat-too*, and several other points of war. After this a scratching would be heard under the childrens bed, as if by something that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted no parts of the house but where they were present.

There was a cock-loft in the house which had not been observed to be troubled, thither they removed the children, putting them to bed while it was fair day; but they were no sooner in bed than the Invisible Drummer haunted them as before.

On the fifth of November the noise was remarkably loud; and a servant observing two boards in the childrens room moved, he bid the invisible give him one of them; upon which the board came (nothing moving it that he saw) within a yard of him. The man said, *Pray let me have it in my hand*, and it was accordingly shoved quite home to him, and so up and down to and fro, at least twenty times together, till Mr. Mompesson forbid his servant such familiarities. This was in the day time, and seen by a whole room full of people; and on its departure it left a very sulphurous smell behind it, which was very offensive.

At night the minister and Mr. Cragg, and divers of the neighbours, came to the house on a visit. The minister went to prayers with them, kneeling at the childrens bed-side, where it was then very troublesome and loud. During the prayers, it withdrew into the cock-loft, but returned as soon as they were over, and then, in sight of the company, the chairs walked about the room of themselves, as did also every piece of furniture that was loose, and the childrens shoes were hurled backwards and forwards over their heads; at the same time a bed staff was thrown at the minister, which struck him on the leg, but in so favourable a manner, that a lock of wool could not fall more gently, and it was observed that it stopped just where
it

it lighted, with rolling or moving from the place.

Mr. Mompeffon perceiving that it so much pester'd the little children, he lodged them out at a neighbour's house, taking his eldest daughter, who was about ten years of age to his own chamber, which the spirit had not visited for a month. As soon as the child was in bed the disturbance began there again, and continued three weeks drumming and making other noises; and it was observed that it would exactly answer to drumming any thing that was beaten or called for. After this, the house where the children lodged out happening to be full of visitors, they were brought home, and no disturbance having been in the parlour, they were lodged there; but their persecutor soon found them out, and contented itself with plucking them by the hair and night cloaths, without making any disturbance.

It was observed that when the noise was loudest and came with the most sudden and surprising violence, no dog about the house would move, tho' the knocking was often heard by the neighbours, and also at a considerable distance. The servants were sometimes lifted up with their beds, and gently let down again without hurt; at other times it would be like a great weight upon their feet.

About

About the latter end of December 1661, the drumming was less frequent, and then they heard a noise like jingling of money, occasioned, as it was thought, by Mr. Mompeffon's mother having, a few days before said, that she had often heard of fairies dropping money, and should be very well satisfied if their occasional visitor would leave them something for their trouble.

After this it desisted from making a violent noise, and employed itself in playing little mischievous tricks. On Christmas Eve, a little before day, one of the little boys, in getting out of his bed, was struck on a sore place upon his heel with the latch of the door. The night after Christmas Day, it threw the old gentlewoman's cloaths about the room, and hid her bible in the ashes; and it played many other like pranks too tedious to mention. It shortly after became very troublesome to a servant of Mr. Mompeffon, who was a very stout fellow, of sober conversation. For several nights the bed cloaths were endeavoured to be pulled off in so forcible a manner, that he was obliged to make use of his whole strength to keep them on; and sometimes, that not being sufficient he was left almost naked, and his shoes thrown at his head; and now and then he found himself forcibly held, and, as it were, bound hand and foot; but when-

whenever he could make use of his sword, and struck with it, the spirit quitted its hold.

A son of Mr. Thomas Bennet (whose workman the drummer had some time been) being on a visit to Mr. Mompeffon, told him some words he had spoken; which it seems was not well taken, for as soon as they were in bed, the drum beat up very violently; on which the gentleman arose, and called his servant, who lay with Mr. Mompeffon's servant before mentioned, whose name was John: As soon as Mr. Bennet's servant was gone, John heard a rustling noise in his chamber, and something come to his bedside, as if it had been a person in silk. The man immediately endeavoured to secure his sword, which he found from him, and it was with great difficulty that he got it into his power, which he had no sooner done than the spirit left him, and it was always observed to avoid a sword.

About the beginning of January, 1662, a singing was heard in Mr. Mompeffon's chimney, which announced the coming of the spirit. And one night about that time lights were seen in the house; one of which came to Mr. Mompeffon's chamber; it seemed blue and glimmering, and caused great stiffness in the eyes of the beholders. After the light, something was heard to come up the stairs, treading softly, as if it had been

been a person without shoes. The light was also seen four or five times in the childrens chamber; and the maid servants confidently affirmed, that the doors were opened and shut, at least, ten times in their sight; and that when they were opened they heard a noise as if half a dozen persons were entering together: After which a noise like people walking in the room above, and a rustling of silk was heard.

During the time of knocking, when many persons were present, a gentleman in company said, *Satan, if the drummer set thee to work, give thee three knocks, and no word:* which it did very distinctly, and stopped. The gentleman then knock'd to see if it would answer him, as it was wont, but it did not. For farther trial, he bid it, for confirmation, if it were the drummer to give five knocks, and no more that night, which it did, and left the house quiet all the night after. This was done in the presence of Sir Thomas Chamberlain, of Oxfordshire, and divers others.

On Saturday, Jan. 10, an hour before day, a drum was heard to beat on the outside of Mr. Mompeffon's chamber, from whence it went to the other end of the house where some gentlemen visitors lay, playing at their door four or five different tunes, and then went off into the air.

The next night, a smith in the village laying

with John the man, they heard a noise in the room as of one shoeing a horse, and something came, as if with a pair of pincers, snipping at the smith's nose most part of the night.

One morning Mr. Mompeffon rising early, to go a journey, heard a great noise below where the children lay, and running down with a pistol in his hand, he heard a voice cry, *a Witch! a Witch!* (as they heard once before) and upon his entering all was quiet.

Having one night played some little tricks at Mr. Mompeffon's bed's feet, it went into another bed where one of his daughters lay; there it passed from side to side, lifting her up as it passed under; at which time there were three kinds of noise in the bed; they thrust at it with a sword, but it still shifted, and carefully avoided the thrust, getting under the child every time they offered at it.

The night following it came into the room panting like a large dog; upon which one of the company struck at it with a bed-staff, which was immediately snatch'd out of his hand, and thrown away, and the room filled with a most noisome stench, and excessively hot, tho' it was a severe winters day. After continuing in the bed panting and scratching for an hour and an half, it went to the next chamber, where it
knocked

knocked a little, and seemed to rattle a chain. Thus it did for several nights together.

In a few days after, Mr. Mompeffon's mother's bible was found in the ashes, the paper sides being downwards: Mr. Mompeffon took it up, and observed that it lay open at the 3d chapter of St. Mark, where there is mention made of the unclean spirits falling down before our Saviour, and of his giving power to the twelve to cast out devils, and of the scribes opinion that he cast them out thro' Belzebub.

The night following they strew'd ashes over the chamber, to see what impression the spirit would leave; in the morning they found in one place the resemblance of a great claw, in another of a less, some letters in another (which they could make nothing of) besides many circles and scratches.

About this time (says Mr. Glanville, my author) I went to the house on purpose to enquire the truth of those passages of which there was so loud a report. The spirit had ceased its drumming and more violent noise before I came thither; but most of the remarkable circumstances before related were confirmed to me there by several of the neighbours, who had been present at them. At this time it used to haunt the children, and that as soon as they were

laid. They went to bed that night I was there about eight o'clock; when a maid servant coming down told us it was come. The neighbours who were there, and two ministers who had heard it divers times, went away; but Mr. Mompeffon and myself, and a gentleman, who came with me, went up. I heard a strange scratching as we went up the stairs, and when we came into the room, I perceived it was just behind the bolster of the childrens bed, and seemed to be against the tick: It was as loud a scratching as one with long nails can make upon a bolster. There were two little modest girls in the bed between seven and eight years old, as I guessed. I saw their hands out of the cloaths, and they could not contribute to the noise that was behind their heads; they had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the bed's head, thrust my hand behind the bolster, directing it to the place from whence the noise seemed to come, which thereupon ceased, and was heard in another part of the bed; but when I had taken out my hand it returned, and was heard in the same place as before. I had been told it would imitate any kind of noise, and made trial by scratching several times, as five, seven, and ten, which it followed, and still stopped at my number. I search'd under and behind the bed, turned up the cloaths to the bed-

bed-cords, grasped the bolster, sounded the wall behind, and made all the search that I possibly could to find if there was any trick, contrivance, or common cause of it; the like did my friend; but we could discover nothing: So that I was then verily persuaded, that the noise was made by some dæmon or spirit. After it had scratched about half an hour or more, it went into the midst of the bed, under the children, and there seemed to pant like a dog out of breath very loudly. I put my hand upon the place, and felt the bed bearing up against it, as if something within had thrust it up. I grasped the feathers to feel if any thing living were in it: I looked under the bed, and every where about, to see if there any dog or cat, or any such creature in the room; and so we all did, but found nothing. The motion that it caused by this panting was so strong, that it shook the room and windows very violently. It continued this more than half an hour, which time I and my friend staid in the room, and long after, as we were told, During the panting, I chanced to see as it had been something (which I thought was a rat or mouse) moving in a linen bag that hung up against another bed in the room. I stepp'd and caught it by the upper end with one hand, with which I held it, and drew it thro' the other, but found nothing at all in it. There was nobody near to shake the bag, or if there had, no one could have made such a motion,

which seemed to be from within, as if a living creature had moved in it.

It will, I know, be said by some, that my friend and I were under some affright, and so fancied noises and sights that were not; but if it be possible to know how a man may be affected, when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of being in the room and in the house, I was under no more affrightment, than I am while I write this relation; and if I know that I am now awake, and that I see the objects before me, I know that I heard and saw the particulars I have told. There is not, I am sensible, any great matter for story in them, but there is so much that convinces me that there was somewhat extraordinary, and what we usually call preternatural in the business.

What further happened while I was at Tedworth, is as follows: My friend and I lay in the chamber where the first and chief disturbance had been. We slept well all night, but early, before day, in the morning, I was awakened (and I awakened my bed fellow) but a great knocking without our chamber door. I asked who was there several times, but the knocking still continued without answer. At last I said, *In the name of God, who is it, and what would you have?* To which a voice answered,

swered, *Nothing with you.* We, thinking it had been some servant of the house, went to sleep again; but speaking of it to Mr. Mompeffon when we came down, he assured us, no one of the house lay that way, or had business thereabouts, and that his servants were not up till he called them, which was after it was day; which they confirmed, and protested that the noise was not made by them.

Another passage was this; my man coming to me in the morning, told me, that the horse on which I rode was all in a sweat, and looked as if he had been rid all night. My friend and I went down and found him so. I enquired how he had been used, and was assured that he had been well fed and ordered, as he used to be; and my servant was always very careful about my horse. The horse I had had a good time, and I never knew but he was very sound: But after I had rid him a mile or two very gently over a plain down, from Mr. Mompeffon's house, he fell lame, and having made a hard shift to bring me home, died in two or three days; no one being able to imagine what he ailed. This seems something more than mere accident.

But I go on with Mr. Mompeffon's own particulars. — He says, that another time, being in the day, and seeing some wood move that lay in the chimney of a room, as of itself, he dis-

charged a pistol at it, after which they found several drops on the hearth, and in divers places of the stairs.

For two or three nights after the discharge of the pistol, there was a calm in the house, but then it came again, applying itself to a little child newly taken from nurse, which it so persecuted, that it would not let the poor infant rest for two nights together, nor suffer a candle in the room, but carried them away lighted up the chimney, or threw them under the bed. It so scared the child by leaping upon it, that for some hours it could not be recovered out of the fright; so that they were forced again to remove the children out of the house: and the following night, about twelve o'clock, something came up stairs, and knocked at Mr. Mompesson's door: but he lying still, it went up another pair of stairs to his man's chamber, to whom it appeared standing at his bed's feet, the exact shape and proportion he could not discern, but said, he saw a great body, with two red and glaring eyes, which, for some time, were fixed steadily upon him, and at length disappeared.

Another night, strangers being present, it purr'd in the childrens bed like a cat, at which time also the cloaths and children were lifted up from the bed, and six men could not keep

keep them down; hereupon, they removed the children, intending to have ripped up the bed; but they were no sooner laid in another, but the second bed was more troubled than the first. It continued thus four hours, and so beat the childrens legs against the bed-posts, that they were forced to arise, and sit up all night. After this it would empty chamber pots into their beds, and strew them with ashes, though they were ever so carefully watch'd. It put a pike iron into Mr. Mompeffon's bed, and into his mother's, a naked knife upright. It would fill porringers with ashes, throw every thing about, and continue making a noise all day.

About the beginning of April 1663, a gentleman that lay in the house had all his money turned black in his pocket: and Mr. Mompeffon coming one morning to his stable found the horse he used to ride with one of his hinder legs in his mouth, and so fastned there, that it was difficult for several men to get it out with a leaver. After this there were some other remarkable things, but my account goes no further; only that Mr. Mompeffon writ me word, that afterwards the house was several nights beset with seven or eight in the shape of men; who, as soon as a gun was discharged, would shuffle away together into an harbour.

The

The drummer was tried at the assize at Salisbury on this occasion. He was committed first to Gloucester goal for stealing: and a Wiltshire man coming to see him, he asked him, What news in Wiltshire? The visitant said, he knew of none. No! said the drummer, Do not you hear of the drumming at a gentleman's house at Tedworth? That I do enough, said the other, I quoth the drummer, I have plagued him (or to that purpose) and he shall never be quiet till he hath made me satisfaction for taking my drum. Upon information of this the fellow was tried for a witch at Sarum, and all the main circumstances I have related, were sworn in court by the minister of the parish, and divers others of the most intelligent and substantial inhabitants, who had been eye and ear witnesses of them, time after time for divers years together.

The fellow was condemned to transportation, and accordingly sent away; but I know not how ('tis said, by raising storms, and affrighting the seamen) he made shift to come back again; and 'tis observable, that during all the time of his restraint and absence, the house was quiet; but as soon as ever he came back at liberty, the disturbance reassumed. He had been a soldier under Cromwell, and used to talk much of gallant books he had of an old fellow who was accounted a wizard. Upon this circumstance I shall here add a story;

story; which relation, tho' seemingly on other matters, yet relate to the main purpose.

Mr. Hill, the gentleman who was with me at the house, being in company with one Compton, of Somersetshire, who practised physick, and pretends to strange matters, related to him this story of Mr. Mompeyson's disturbance. The doctor told him, he was sure it was nothing but a rendezvous of witches, for an hundred pounds he would undertake to rid the house of all disturbances. In this discourse he talked of many high things, and having drawn my friend into another room privately, said he, Would make him sensible he could do something more than ordinary; and asked him, Who he desired to see. Mr. Hill had no great confidence in his task, but yet being earnestly pressed to name some one, he said, He desired to see no one so much as his wife, (who was then many miles distant from them) at her home. Upon this Compton took up a looking glass that was in the room, and setting it down again, bid him look in it; he did so, and there he solemnly and seriously professeth he saw the exact image of his wife in that habit which she then wore, and working at her needle in such a part of the room (there represented also) in which, and about which time she really was, as he found, upon enquiry, when he came home: This he averred to me, and he is a very sober, intel-

intelligent, and credible person. Compton had no knowledge of him before, and was an utter stranger to the person of his wife, and was accounted by all a very odd person.

To the above relation we shall subjoin the copies of two letters wrote by Mr. Mompeffon; the one to Mr. Glanville; the other to Mr. Collins, in confirmation of the premises. That to Mr. Glanville was thus :

WORTHY SIR,

“ **M** Eeting with Dr. Pierce accidentally at
 “ Sir Robert Button’s, he acquainted
 “ me with something that passed between my
 “ Lord R—— and yourself, about my trouble,
 “ &c. to which having but little leisure,
 “ I do give you this account; that I have been
 “ very often of late asked the question, whether I
 “ have not confessed to his Majesty, or any other,
 “ a cheat discovered about that affair; to which
 “ I gave, and shall to my dying day give the
 “ same answer; that I must belye myself and
 “ perjure myself also, to acknowledge a cheat
 “ in a thing, where I am sure there was none,
 “ nor could be any; as I, the minister of the
 “ place, and two other honest gentlemen de-
 “ posed at the assizes, upon my mispleading
 “ the drummer: if the world will not believe it,
 “ it shall be indifferent to me, praying God to
 keep

“ keep me from the same, or the like affliction.
 “ And altho’ I am sure this most damnable lye
 “ do pass for current among some sort of people
 “ in the world, invented only, I think, to sup-
 “ press the being either of God or devil;
 “ yet I question not but the thing obtains credit
 “ enough among those whom I desire should
 “ entertain a more charitable opinion of me,
 “ than to be any way a devise of it only to
 “ be talked of in the world, to my own dis-
 “ advantage and reproach, of which sort I
 “ reckon you one, and rest in haste,

SIR,

Your obliged humble servant,

TEDWORTH,
 Nov. 8, 1672.

JO. MOMPESSEON.

The letter to Mr. Collins was in these terms.

SIR,

“ I Received yours, and had given you an ear-
 “ lier answer had not I been prevented by
 “ some journeys: I now have given you this;
 “ That as to any additional part of the story, I
 “ shall not trouble you with at present, not
 “ knowing what is already published, or o-
 “ mitted, in regard I have not any of Mr. Glan-
 “ ville’s books by me; I never had but one,
 “ which was the last year borrowed of me for the
 “ use of the Lord Hollis, and is not yet re-
 “ turned: but as to the business of the assizes
 “ (which is likely to work most on the publick)
 “ because

“ because the evidence was given on oath, I
 “ shall here enlarge it to you.

“ When the drummer was escaped from his
 “ exile, which he was sentenced to at Gloucester
 “ for felony, I took him up, and procured his
 “ commitment to Salisbury jail, where I in-
 “ dicted him as a felon, for this supposed
 “ witchcraft about my house. When the fellow
 “ saw me in earnest, he sent to me from the
 “ prison; that he was very sorry for my afflic-
 “ tion; and, if I would procure him leave to
 “ come to my house, in the nature of an harvest
 “ man, he did not question, but he should do
 “ me good as to that affair: to which I sent
 “ answer, I knew he could do me no good in
 “ any honest way, and therefore rejected it:
 “ The assize came on, where I indicted him
 “ on the statute *primo Jacobi*, Cap. 12, where
 “ you may find, that to feed, employ, or reward
 “ any evil spirit, is felony. And the indictment
 “ against him was, that he did, *quendum malum*
 “ *spiritum negotrare*. The grand jury found the bill
 “ upon the evidence, but the petty jury acquitted
 “ him, but not without some difficulty. The evi-
 “ dence, upon oath, were myself, one Mr. Wil-
 “ liam Mason, one Mr. Robert Dowse, all yet
 “ living, and, I think, of as good repute as any
 “ in this county; and one Mr. John Craig,
 “ then minister of the place, but since dead.
 “ We all deposed things that were impossible to
 “ be done by any natural agents; as the motion
 “ of

“ of chairs, stools and bedsteads, nobody being
 “ near them, the beating of drums in the air
 “ over the house, in clear nights, and nothing
 “ visible: the shaking of the floor and strongest
 “ part of the house in still and calm nights,
 “ with several other things of the like nature,
 “ and that by other evidence, was applied to
 “ him.

“ For some going out of these parts to Glou-
 “ cester, whilst he was there in prison, and
 “ visiting him, he asked them what news in
 “ Wilts, to which they replied, they knew none.
 “ No! says the drummer, Did you not hear of a
 “ gentleman's house that was troubled with the
 “ beating of drums; they told him again, if that
 “ were news they heard enough of that. Ay,
 “ says the drummer, it was because he took
 “ my drum from me; if he had not taken away
 “ my drum, that trouble had never befallen
 “ him, and he shall never have his quiet again
 “ till I have my drum, or satisfaction from
 “ him.

“ This was deposed by one Thomas Avis,
 “ servant to one Mr. Thomas Sadler, of North
 “ Wilts; and these words had like to have cost
 “ the drummer his life. For else altho' the thing
 “ was ever so true, it could not be rightly ap-
 “ plied to him more than to any other. I shall
 “ only add, the before mentioned witnesses were
 “ neigh-

"neighbours, and deposed, that they heard and
 "saw these things almost every day or night,
 "for many months together; as to the sculp-
 "ture you intend, you best understand the ad-
 "vantage, I think it needless; and those words,
 "*you shall have drumming enough*, is more than
 "I heard him speak. I rest

Your loving friend,

JO. MOMPESSEON.

**Of a House haunted at STRATFORD,
 Bow.**

A Certain gentleman about thirty years ago
 or more, being to travel from Lon-
 don into Essex, and to pass through Bow, at
 the request of a friend, he called at a house
 there, which began then to be disquieted, but not
 any thing much remarkable yet, unless of a
 young girl, who was pluck'd by the thigh by
 a cold hand in her bed, who died in a few days
 after.

Some weeks after this, his occasions call'd
 him back, he pass'd by the same house again,
 but had no design to give them a new visit, he
 having done that not long before; but it hap-
 pening that the woman of the house stood at the
 door, he thought himself engaged to ride up to
 her

her, and ask her how she did: To which she answered, with a sorrowful countenance, that tho' she was in her able health, yet things were very ill with them; their house being extremely haunted, especially above stairs, so that they were forced to keep in the lower room; there were such flinging of things up and down, of stones and bricks thro' the window, and putting all in disorder: but he could scarce forbear laughing at her, giving so little credit to such stories himself, and thought it was only the tricks of some unhappy wag to make sport to themselves, and trouble to their neighbours.

Well, said she, if you will but stay a while, you may chance to see something with your own eyes; and indeed he had not staid any considerable time with her in the street, but the window of an upper room open'd of itself (for they of the family took it for granted there was nobody above stairs) and out came a piece of an old wheel thro' it, and presently clap'd too again: a little while after it suddenly flew open again, and out comes a brick-bat, which enflamed the gentleman with a more eager desire to see what the matter was, and discover the cheat; and therefore he boldly resolved, if any one would go up with him, he would go into the chamber, but none present durst accompany him: yet the keen desire of discovering the cheat, made him venture alone into the room, into which, when

D

he

he was come, he saw the bedding, chairs, stools, candlesticks, and bedsteads, with all the furniture, rudely scattered on the floor; but upon search, found no mortal in the room; — Well, he staid there a while to see the consequence; anon a bedstead begins to move, and turn itself a good while upon its toe, and at last fairly laid itself down again. The curious spectator, when he had observed it to lay still awhile, steps to it, views it, whether any string or hair was tied to it, or whether there was any hole or button, to fasten such a string to, or any hole or string in the cieling above; but, after search, he found not the least suspicion of any such thing.—He retired to the window again, to observe a little longer what may fall out, anon, another bedstead arises from off the ground of its own accord, higher into the air, and seems to make towards him. He now began to think there was something more than ordinary in the business, and presently makes to the door with all speed, and, for better caution, shuts it after him, which was presently open'd again, and such a clatter of chairs, stools, candlesticks and bedposts sent after him down stairs, as if they intended to have maimed him; but their motion was so moderated, that he received no harm: but by this time he was abundantly assured, that it was not mere womanish fear, or superstition, that affrighted the mistress of the house; and while in a low room he was talking with the family

family about these things, he saw a tobacco pipe rise from a side table (nobody being nigh) and fly to the other side of the room, and break itself against the wall: for his further confirmation, that it was neither the tricks of wags, nor the fancy of a woman, but the mad frolics of witches and dæmons, which they of the house being fully persuaded of, roasted a bedstead, upon which an old woman, a suspected witch came to the house, and was apprehended, but escaped the law; and the house was afterwards so ill haunted, in all the rooms, upper and lower, that it stood empty a long while after. — This story was written by Dr. More, who declares he had it from the mouth of Dr. Gibbs, a prebendary of Westminster, who was the person that was at the haunted house, at Bow, and saw the motion of the bedsteads, tobacco pipe, &c. and that Paul Fox, was the man who inhabited the said house.

Three nights disturbance at a house in Soper Lane, London, in August 1661, Mr. Andrew Paschal, fellow of Queen's College, Cambridge, gives the following narrative of three nights disturbance at his father's house, in Soper Lane, London.

The first night's disturbance: There was in family my father and mother, my eldest brother, and one of my sisters, with a young maiden

gentlewoman, her bed fellow (who seemed to be principally concerned) besides a maid that lay in the same chamber. The gentlewoman before mentioned being in bed with my sister, in a chamber within that where my father and mother lay, the maid lying in another bed alone, there seemed to her, then lying awake, to be one walking in the chamber, by a noise made of a long gown, or some trailing garment, brushing and sweeping up and down the room. By and by there was a noise of clattering of their shoes, under the bed, with a scratching and tugging of the mat, under the bed likewise; this continued for some time: my sister being awakened, heard it, so did the maid; after this my mother being called out of the next chamber, where she was up (to prepare a chymical water which required their being up all night) came in, they being in a great fright: my brother went up also, he being not gone to bed: a candle was brought, and the noise ceased while they were in the chamber. Presently after they were gone out again, and the light removed, the chamber door (which shuts with difficulty) flew too with a great bounce, it being wide open before, it shook the room where my mother was busied about the aforesaid preparation. After this one of the shoes by the bed side was flung over the bed, with a mighty force, against a press that stood on the other side; this put them to such a fright again, that

that the gentlewoman arose. My brother went into the room again, and sat up with them all night. This I received from my brother, who came to bed to me (which, by reason of some illness, had gone to bed first in the family) early the next morning. I was confirmed in it afterwards by my mother, upon whose bare assertion I dare confidently believe any thing that shall be related.

The second night's disturbance: the next evening, as we sat at supper, we all heard a great noise above in the chamber, at the end of the house, as it were flinging chairs and stools about the room, or removing of great trunks; and going up to see, all was still till we came down again. However, the gentlewoman resolved to go to bed again that night in the same chamber: my sister went to bed with her, and the rest to their lodgings, only my brother and I, who were resolved to sit up some time, and expect the event: within a while we heard them knock earnestly above; we went both up; they told us there had been the same disturbance as the night before, and something more; for besides the tugging of the mat under the bed, the bed cloaths upon them were often tugged and pulled, insomuch, that they were obliged to hold them hard with their hands to keep them from being pulled off: all was quiet for a little time while we were in the

chamber with a light; but we were no sooner out of it, but the noise under the bed, tugging of the matt, pulling off the bed cloaths, began again; moreover, something came into the bed, which the gentlewoman said ran upon her by decrees and seemed little and soft like a mole; upon this she cried out, and we came in again with a candle, then all was still again.

We retired often with the candle, and presently the same disturbance returned, together with a low whispering noise in many places about the bed, but chiefly towards the bed's head, which we all heard, staying in the chamber; and removing the candle into the next room, my father and mother arose, and there were none of us but heard all or most part of this, but nothing appeared to us; the things was continually moving or stirring in some part or other of the bed, and was commonly at the feet, where it came up at first: at last it came to that boldness, that it would make the same disturbance while the candle was in the chamber, if but a little shaded behind the door, so that we could sometimes see the cloaths pulled and tugged; and we frequently saw it heave and lift up the cloaths towards the feet in a little bill or rising, which both my brother and I clap'd our hands upon, perceiving it to move; and also making a little clacking noise, which cannot any more than the former whispering

pering be expressed in writing; we could not perceive any more than the cloaths: as often as we saw them so moved and heaved up, the shoes were laid upon the bed's teaster. The second night, to prevent the noise, which was made with them the night before, and whilst we were standing talking in the chamber, one of the shoes flew off, and hit me lightly on the head, my hat being on; and another came presently tumbling down after it, none stirring the bed. Afterwards the aforesaid little thing came upon the gentlewoman, so frequently, that if we were but the least removed, she could not be quiet in her bed: then she sat up in her bed, with a mantle about her head, which, when we were retired, was pulled at as if it would have been plucked from her; whereupon she cried out again, and I came into the chamber again, and it was desired to hold fast upon the mantle about her, which, notwithstanding upon removal of the candle, was tugged hard again, which I very sensibly perceived; whereupon we perceiving no cessation, my brother and I continued in the chamber all that night till break of day, with a candle in the room: The tugging of the matt under the bed, the heaving of the cloaths about the feet, and the other whispering noise continuing till day light appeared, there was scarcely any of us, especially she herself, that did not conjure the whisperer, by the most sacred

names, to speak out and tell us its intent, but nothing was to be seen, nor any answer made.

The third night's disturbance: the gentlewoman, resolved now to change her chamber, to try if the disturbance would follow. She did so, my sister still accompanying her, my brother sat up as before, below, expecting again what would follow: the same noise was heard this third night, as the night before above in the chamber. We had not sat long below before we were summoned up with loud knockings again; they were in the same case as before, if not worse; awhile after they were in bed in this other chamber, there was a clattering heard at the door; presently the same noise under the bed, the same heaving of the cloaths, and the same whispering as before; but about midnight, the thing which came up into the bed before, came now so often with such ungrateful skipping up and down upon her, that she often shrieked and cried out: it seem'd cold, and smooth as she related; and would commonly come in at her feet, and run all upon her by her side, to her shoulder: once she desired me to put my hand on her back, near her shoulder blade as feeling it, then just come up thither; I did so on a sudden, and there seemed a cold blast or puff of wind to blow upon my hand just as I clapt it on her; and one thing more remarkable was this, when the whispering was

was heard at the bed's head, after we had many times in vain conjured it to speak, and tell us the intent of its whispering and disturbances; I spoke to it earnestly to speak out, or whisper louder. Hereupon it hissed out much louder than before, but nothing intelligible to be understood; at last this disturbance, with the thing in the bed being no longer tolerable to the gentlewoman, my mother arose (lying in the next chamber, and hearing their perplexity) came into her chamber, and prayed some time at her bedside, just by her, whereupon it pleased God, within a very short time after to remove all those noises; and that which disturbed her after that night, I cannot tell certainly, that there has been any thing of that nature heard in the house,

Mr. JERMIN'S Story of a House haunted.

ONE Mr. Jermin, Minister of Bigmer, in Suffex, going to see a sister of his wife's, found her very melancholy; and asking her the reason, she replied, you shall know to-morrow morning. When he went to bed there was two maids accompanied him into his chamber, and the next day he understood that they durst not go into any room in the house alone. In the night, while he was in bed, he heard the

trampling of many upon the leads over his head; and after that, the going off of a gun, upon which followed a great silence: then they came swiftly down stairs into his chamber, where they fell a rustling and tumbling each other down, and so continued a great while: after they were quiet, they fell a whispering, and made a great buz, of which he could understand nothing: then one called at the door, and said, *Come away, day is broke*; upon which they ran up stairs as fast as they could drive, and so heard no more of them.

In the morning his brother and sister came to him, and she said, now, brother, you know why I am so melancholy. After she had asked him how he had slept, he answered, I never rested worse in all my life; having been disturbed a great part of the night with tumbling and noises: she complained, that her husband would force her to live there, notwithstanding their being continually disturbed; whereupon her husband answered, their disturbances never did them any other mischief.

At dinner they had a physician with them, an acquaintance. Mr. Jermin discoursing about this disturbance, the physician answered also, that never any hurt was done, of which he gave this instance; that dining one day at the gentleman's house, there came a man on horseback into

into the yard, in mourning: a servant went to know what was his business, and found him sitting very melancholy, but could get no answer from him. The master of the house and he, the physician, came to see who it was; upon which the man clapt spurs to his horse, and rode into the house up stairs, into a long gallery, whither the physician followed him, and saw him vanish in a fire at the upper end of the gallery: but tho' none of the family received hurt at any time, yet Mr. Jermin fell into a fever with the disturbance he experienced, that endangered his life. Dr. Scott, author of the christian life, heard the story from Mr. Jermin.

An Account of a haunted House.

In a LETTER to Mr. G. CLARK,
to Mr. M. T——.

SIR,

“ I Send you here a relation of a very memorable piece of witchcraft, which would
“ fit Mr. Moor gallantly. I first heard the
“ story related to Sir Justitian Ilham, by a
“ reverend minister of his own experience. Sir
“ Justitian would have had me gone to the
“ place, which I could not then do; but a
“ little after going to visit a friend, not thinking of this, my friend told me the story, the
“ place being near him; and the principal man
“ con-

“ concerned in the story, being a relation of his,
 “ and one that I myself had some acquaintance
 “ with, he had occasion to go to his man’s
 “ house for some deeds of land, and I went with
 “ him for satisfaction touching this story, which
 “ I had to the full, and in which I could not
 “ but acquiesce, tho’ otherwise I am very hard
 “ to believe passages of this nature.

“ The story is this; at Welton, within a
 “ mile of Daventry, in Northamptonshire, there
 “ lived together, widow Cowley, the grand-
 “ mother; widow Stiff the mother, and two
 “ daughters: at the next house but one lived
 “ another widow Cowley, sister to the above
 “ widow Cowley; Moses Cowley, my acquaint-
 “ tance, her son, and Moses’s wife, having a
 “ good estate in land of their own, and very
 “ civil and orderly people; these three told me,
 “ that the younger of the two daughters, ten
 “ years of age, vomited in less than three days
 “ three gallons of water, to their great admira-
 “ tion; after this, the elder girl comes running
 “ to tell them, that now her sister began to vo-
 “ mit stones and coals; they went, and were eye
 “ witnesses; told them till they came to 500,
 “ some weighing a quarter of a pound, and
 “ were so big that they had enough to do to
 “ get them out of her mouth; and he professed
 “ to me, that he could scarce get the like into
 “ his mouth; and I do not know how he should,
 “ if

“ if they were so big as he shew'd the like to
 “ me. I have sent you one, but not a quarter so
 “ big as some of them were; it is one of the
 “ biggest of them that were left, and kept in
 “ a bag; and this vomiting lasted about a fort-
 “ night, and hath witnesses enough. In the mean
 “ time they threw hards of flax upon the fire,
 “ which would not blaze, tho' blown, but dwind-
 “ led away; the bed cloaths would be thrown off
 “ the bed. Moses Cowley told me, that he
 “ laid them on again several times, they all
 “ going out of the room; and go but into the
 “ parlour, and they went off again: and a
 “ strike of wheat standing at the bed's feet, set
 “ it how they would, it would be thrown down
 “ again: once the coffers and things were so
 “ transposed, as they could scarce stir about the
 “ room: once he laid a bible upon the bed,
 “ but the cloaths were thrown off again, and
 “ the bible hid in another bed; and when they
 “ were all gone into the parlour, as they used
 “ to do together, then the things would be
 “ transposed in the hall: their wheel taken in
 “ pieces, and part of it thrown under the table
 “ in their buttery: their milk will be taken off
 “ the table, and set on the ground; and once
 “ one pan was broken, and the milk spilled;
 “ a seven pound weight, with a ring, was hung
 “ upon a figott; and the beer mingled with sand,
 “ and all spoiled; and their salt mingled most
 “ perfectly with bran.

“ Moses's

"Moses's mother said, their flax was thrown
 "out of a box; she put it in again, it was
 "drawn out again; she put it in again, and
 "locked the box, trying by the hasp, or lid,
 "whether it was fast; it was so, but as soon as
 "her back was turned, the box was unlock'd,
 "and the flax was thrown out again. Moses
 "said, that when he was coming out of the
 "parlour, he saw a loaf of bread tumbling
 "off the form, and that was the first thing he
 "saw: after a woman's patten rose up in the
 "house, and was thrown at them; he heard
 "the comb break in the window, and presently
 "it flew in two pieces: a knife rose up in the
 "window and flew at a man, hitting him with
 "the hasp: an ink glass was thrown out of the
 "window into the floor, and by and by the
 "stopple came after it: then every day abun-
 "dance of stones were thrown about the house,
 "which broke the windows, and hit the people;
 "but they were the less troubled, because all
 "this while no hurt was done to their persons;
 "and a great many people being in the room,
 "the wheat was thrown about amongst them.

"I was in the house where I saw the win-
 "dows, which were still broken; and the
 "people themselves shew'd me where the se-
 "veral particulars were done. The grand-mo-
 "ther told me, she thought she had lost half
 "a strike of wheat; and the like happened to
 "some

" some vetches in the barn. One Mr. Robert
 " Clark, a gentleman, being hit with the
 " stones, bid the baker at the door look to his
 " bread well; and by and by a handfull of
 " crumbs were thrown into his lap; they could
 " see the things, but no more: at last some
 " that were suspected for witches were examined,
 " and one of them sent to jail, where it was said
 " she played her pranks, but that is of doubtful
 " credit. I asked the old woman, whether they
 " were free now? She said, that one night since
 " they heard great knockings and cruel noises,
 " which scared them worse than all the rest;
 " and once or twice that week, her cheeses
 " were crumbled into pieces and spoiled. I
 " was there about May Day 1658: this is all I
 " remember at present. I have heard several
 " other stories, and two or three notable ones
 " lately from men's own experience; which,
 " in reason, I was to believe as I did; but, in
 " my judgement, this out-goes all that I know
 " of; it having so much of sense, and of the
 " day time, so many and so credible witnesses,
 " beyond all cavil and exception. I will trouble
 " you no farther, but recommend you to the
 " protection of God Almighty. I take my leave,
 " and rest

Yours,

LODINGTON,

May 27, 1658.

G. CLARK.

Dr.

Dr. PLOT's Narrative of what happen'd at Woodstock 1640; when the Commissioners for surveying the Manor House, Park, Deer, Woods, &c. sat and lodged there.

THE commissioners, October 13, 1649; with their servants, being come to the manor house, they took up their lodging in the king's own room; the bed chamber, and the withdrawing room; the former whereof they also made their kitchen; the council hall, their brewhouse, the chamber of presence, their place of sitting to dispatch business, and a wood-house. Of the dining room, where they laid the wood of that ancient standard in the high park, known of all by the name of the king's oak; which (that nothing might remain that had the name of king affixed to it) they digged up by the roots. October 14th and 15th they had little disturbance; but on the 16th there came, as they thought, something into the bed chamber (where two of the commissioners and there servants lay) in the shape of a dog, which going under their beds, did, as it were, gnaw their bed cords: but, on the morrow, finding them whole, and a quarter of beef
which

which lay on the ground untouched, they began to entertain other thoughts.

October 17. Something to their thinking removed all the wood of the king's oak, out of the dining room into the presence chamber, and hurled the chairs and stools up and down that room; from whence it came into the two chambers where the commissioners and their servants lay, and hoisted up their beds feet, so much higher than their heads, that they thought they should have been over and over, and then let them fall down with such a force, that their bodies rebounded from the bed a good distance, and then shook the bedstead so violently, that themselves confessed their bodies were sore with it.

October 18. Something came into the bed chamber, and walked up and down; and fetching the warming pan, made so much noise, that they thought five bells could not have made more.

October 19. Trenchers were thrown up and down the dining room, and at them that lodged there; whereof one of them being shook by the shoulder and awaken'd, put forth his head, to see what was the matter, but had trenchers thrown at him.

October 20. The curtains of the bed, in the withdrawing room, were drawn to and fro, and the bedstead much shaken, and eight great pewter dishes, and three dozen of trenchers thrown about the bed chamber again: this night they also thought whole armfuls of the wood of the king's oak had been thrown down in their chambers, but of that in the morning they found nothing had been moved.

October 21. The keeper of their ordinary, and his bitch, lay in one of the rooms with them, which night they were not disturbed at all.

October 22. Tho' the bitch kennel'd there again, to whom they ascribed their former night's rest, both they and the bitch were in a pitiful taking; the bitch opening but once, and that with a whining fearful yelp.

October 23. They had all their cloaths plucked off their bed, in the withdrawing room, and the bricks fell out of the chimney into the room.

The twenty-fourth, they thought in the dining room, that all the wood of the king's oak had been brought in thither, and thrown down by their bedside; which noise being heard by those in the withdrawing room, one of them
arose

rose to see what was done, fearing, indeed, that his fellow commissioners had been killed, but found no such matter; whereupon returning to his bed again, he found two dozen of trenchers thrown into it, and handsomely covered with the bed cloaths;

October 25. The curtains of the bed, in the withdrawing room, were drawn to and fro, and the bedstead shaken as before; and in the bed chamber, glass flew about so thick (and yet not a pane of the chamber windows broken) that they thought it rained money; whereupon they lighted candles, but, to their grief, they found nothing but glass.

October 29. Something walked in the withdrawing room about an hour, and going to the window, open'd and shut it: then going into the bed chamber, it threw great stones for about half an hour together, some whereof lighted on the high bed, others on the truckle bed, to the number in all of above fourscore. This night, there was also a very great noise, as if forty pieces of ordnance was shot off together, at two several knocks; it astonished all the neighbouring dwellers, which, it is thought, might have been heard a great way off. During these noises, which were heard in both rooms together, both commissioners and servants were struck with so great a horror, that they cried

out one to another for help; whereof one of them recovering himself out of a strange agony he had been in, snatched up a sword, and had like to have killed one of his brethren, coming out of his bed in his shirt, whom he took for the spirit that did the mischief. However, at length, they got all together; yet the noise continued so great, and so terrible, and shook the walls so much, that they thought the whole manor would have fallen on their heads: at its departure it took all the glass away with it.

November 1. Something as they thought, walked up and down the withdrawing room, and then made a noise in the dining room. The stones that were left before, and laid up in the withdrawing room, were all fetched away this night and a great deal of glass (not like the former) thrown about again: near two o'clock came something into the withdrawing room, treading, as they conceived, much like a bear, which, at first, only walked about a quarter of an hour; at length it made a noise about the tables, and threw the warming pan so violently, that it quite spoiled it; it threw also glass, and great stones at them again, and the bones of horses, and all so violently, that the bedstead and walls were bruised by them. This night they set candles all about the rooms, and made fires up to the mouth of the chimneys, but all were put out,

out, nobody knew how; the fires and billet that made 'em being thrown about the rooms: the curtains torn with their rods from the beds, and the bed's posts pulled away; that the teaster fell down upon them, and the foot of the bedstead cloven in two: and upon the servants, in the truckle bed, who lay all this time sweating for fear, there was first a little, which made them begin to stir; but before they could get out, there came a bowl as if it were of stinking ditch water, down upon them, so green, that it made their shirts and sheets of the same colour too. The same night the windows were all broke, by throwing of stones; and there were most terrible noises in three several places together, to the extraordinary wonder of all who lodged near them; nay, the very coney stealers that were abroad that night were so affrighted, with the dismal thundering, that for haste they left their ferret (in the coney burrows) behind them, beyond Rosamond's Well: Notwithstanding all this, one of them had the boldness to ask, in the name of God, what it was; what it would have, and what they had done, that they should be disturbed in this manner: to which no answer was given, but the noise ceased for a while: at length it came again, and as all of them said, brought seven devils worse than itself: whereupon one of them lighted a candle again, and set it between the two chambers, in the door way: on which

another fixing his eyes, saw the similitude of a hoof, striking the candle and candlestick into the midst of the bed, making three scrapes on the snuff to put it out; upon this the same person was so bold, as to draw his sword, but he had scarce got it out but there was another invisible hand had hold of it too, and tugged with him for it; and prevailing, struck him so violent with the pomel, that he was stunn'd with the blow: then began grievous noises again, insomuch that they called to one another, and being got together, they went into the presence chamber, where they said prayers, and sung psalms, notwithstanding all which the thundering still continued in other rooms. After this, November the third they removed their lodging over the gate, and next day, being Sunday, went to Ewelin, where, how they escaped, the authors of the relations know not; but returning on Monday, the devil (for that was the name they gave their nightly guest) left them not unvisited, nor on the Tuesday following, which was the last day they staid there.

Thus have we given several instances, to shew that houses have been sometimes haunted, or disturbed by witches, daemons, or evil spirits, all which are so well attested, as to obviate every doubt, as to the reality of the fact related, and many others we could have given, equally authentick, but these, we apprehend, are sufficient

sufficient to convince the reader, that such things are sometimes permitted to be done by these invisible agents. We shall now proceed to another branch of witchcraft equally astonishing.

OF GHOSTS, SPECTRES, and APPARITIONS.

THE apparition of the ghost of Major Sydenham to Captain Dyke, in a letter of Mr. James Douch, of Mongton, to Mr. Glanville, concerning the apparition of the ghost of Major George Sydenham (late of Dulverton, in the county of Somerset) to Capt. William Dyke, late of Skilgate, in the said county, deceased; be pleased to take the relation of it, as I have it from the worthy and learned Doctor Thomas Dyke, a near kinsman of the captains; thus, Shortly after the major's death, the doctor came to the house, to take care of a child that was there sick; and in his way thither, he called on the captain, who was very willing to wait on him to the place, because he must, as he said, have gone thither that night; tho' he had not met with so encouraging an opportunity, after their arrival at the house; and the civilities of the people shewn them in that entertainment, they were seasonably conducted to their lodging, which they desired might be together in the same bed; where, after

they had lain awhile, the captain knocked, and bid the servant bring him two of the largest candles lighted he could get; whereupon the doctor enquires what he meant by this? The captain answers, you know, cousin, what disputes the major and I have had touching the being of a God, and the immortality of the soul, in which points we could never yet be resolved, tho' we so much sought for, and desired it; and therefore it was at length fully agreed between us, that which of us who died first should the third night, after his funeral, between the hours of twelve and one, come to the little house that is here in the garden, and there give a full account to the survivor touching these matters; who should be sure to be present there at the set time, to receive a full satisfaction; and this, says the captain, is the very night, and I am come on purpose to fulfill my promise. The doctor dissuaded him, reminding him of the danger of following such strange councils, for which we could have no warrant; and that the devil might, by some cunning devise, make such an advantage of this rash attempt, as might work his ruin: the captain replies, That he had so solemnly engaged, and that nothing should discourage him; and added, that if the doctor would wake awhile with him, he would thank him, if not, he might compose himself to his rest; but, for his own part, he was resolved to watch, that he might be sure to be present at the hour appointed: to that purpose he set his watch by him,

him, and as soon as he perceived by it that it was half an hour past eleven, he rises, and takes a candle in each hand, goes out by a back door of which he had before procured the key, and walks to the garden house, where he continued two hours and a half, and, at his return, declared, That he had neither seen nor heard any thing more than what was usual. But I know, said he, that my major would surely have come had he been able.

About six weeks after the captain rides to Eton, to place his son a scholar there; when the doctor went thither with him; they lodged there at an inn, the sign of the Christopher, and staid two or three nights; not lying together now as before at Dulverton, but in two several chambers; the morning before they went thence, the captain staid in his chamber longer than he was wont to do, before he called upon the doctor. At length he comes into the doctor's chamber, but in a visage and form much different from himself, with his hair and eyes staring, and his whole body shaking and trembling; whereat the doctor wondering, presently demanded, what is the matter, cousin captain? The captain replies, I have seen my major; at which the doctor seeming to smile, the captain immediately confirms it, saying, if ever I saw him in my life, I saw him now: and then he related to the doctor what had passed, thus; this morning after it was light, one comes

to

to my bed side, and suddenly drawing back the curtains, calls captain, captain (which was the familiar term the major used to call the captain's name by) to whom he replied, what, my major; to which he returns, I could not come at the time appointed, but I am now come to tell you, that there is a God, and a very just and terrible one, and if you don't turn over a new leaf (the very expression as by the doctor was punctually remembered) you will find it so; the captain proceeded; on the table by there lay a sword, which the major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the sword, drew it out, and finding it not so clean and bright as it ought, captain, captain, says he, this sword did not use to be kept after this manner when it was mine; after which words he suddenly disappeared. The captain was not only thoroughly persuaded of what he had thus seen and heard, but, from that time, was observed to be much affected with it; and the humour that before in him was brisk and jovial, was then strangely altered, insomuch, that very little meat would pass down with him at dinner, tho' at the taking leave of their friends, there was a very handsome treat provided: it was even observed, that what the captain had seen and heard had a lasting influence upon him; and was judged by those who were well acquainted with him, that the remembrance of this passage stuck close to him, and that those words of his

dead

dead friend were frequently sounding breath in
his ears, during the remainder of his life, which
was about two years.

**The Appearance of the Ghost of Sir
GEORGE VILLIERS, Father to the
first Duke of BUCKINGHAM: In a
Postscript to the foregoing Letter.**

SIR,
SINCE the writing of the premises, a passage
concerning an apparition of Sir George
Villiers, giving warning of his sons (the Duke
of Buckingham's) murder is come into my
mind, which hath been assured by a servant of
the said Dukes going to Portsmouth (where he
was stabbed by Felton) the ghost of his father,
Sir George Villiers, appeared to one Parker
(formerly his own servant, but then servant to
the Duke) in his morning gown, charging
Parker to tell his son, that he should decline
the employment and design he was going upon,
he would certainly be murdered. Parker pro-
mised the apparition to do it, but neglected it;
the Duke making preparations for his expe-
dition to Rochel, the apparition came again to
Parker, taxing him very severely for his breach
of promise, requiring him not to delay the ac-
quainting of his son with the danger he was in.

Then

“ Then Parker, the next day, tells the Duke
 “ that his father’s ghost had twice appeared to
 “ him, and had commanded him to give him
 “ that warning : the duke slighted it, and told
 “ him he was an old doating fool. That night
 “ the apparition came to Parker a third time,
 “ saying, Parker, thou hast done well in warning
 “ my son of his danger ; but tho’ he will not yet
 “ believe thee, go to him once more, and tell
 “ him from me, by such a token, (meaning a
 “ private token) which nobody knows but only
 “ he and myself, that if he will not decline this
 “ voyage, such a knife as this is (pulling a long
 “ knife from under his gown) will be his death.
 “ This message Parker also delivered the next
 “ day to the duke, who, when he heard the
 “ private token, believed he had it from his fa-
 “ ther’s ghost, yet said, that his honour was
 “ now at stake, and he could not go back from
 “ what he had undertaken, come life, come death.
 “ These three several appearances of this appari-
 “ tion to Parker, was always at midnight, when
 “ he was reading some book : this fact Parker,
 “ after the duke’s murder, communicated to his
 “ fellow servant, Henry Ceeley, who told it to a
 “ reverend divine, a neighbour of mine, from
 “ whose mouth I have it : this Henry Ceely has
 “ not been dead above 20 years, and his habitation
 “ for several years before his death, was at North
 “ Currey, but three miles from this place ; my
 “ friend, the divine aforesaid, was an intimate ac-
 “ quaintance

“acquaintance of this Henry Ceeley, and assures me
 “he was a person of known truth and integrity”.

N. B. This story is likewise related by the
 Earl of Clarendon, in his history of the civil
 wars.

The Appearance of Mr. WATKIN-
 son's Ghost, to his Daughter TOP-
 HAM. In a Letter of Mrs. TAY-
 LOR's, of St. NOEL's, to Dr. EZE-
 KIAS BURTON.

SIR,
 MY service to you and your lady: now,
 “according to your desire, I shall write
 “what my cousin told me: her name was Mary
 “Watkinson; her father did live in Smithfield,
 “but she was married to one Francis Topham,
 “and she did live in York, with her husband,
 “being an ill one, who had stole her away a-
 “gainst her parents consent, so that they could
 “not abide him, but she came often to them:
 “and when she was left with him, upon their
 “parting, she express'd, that she fear'd she
 “should never see him more: he answered her,
 “if he should die, if ever God did permit the
 “dead to see the living, he would see her.

Now

"Now after he had been buried half a year, on
 "a night when she was in bed, that could not
 "sleep, she heard musick, and the chamber grew
 "lighter and lighter; and she being broad-a-
 "wake, saw her father stand by her bedside, and
 "said, Moll, did I not tell I would see thee once
 "again? She called him father, and talked of
 "many things; and he bid her be patient, and
 "dutiful to her mother: and when she told him
 "she had a child since he died, he said, that
 "would not trouble her long; he bid her speak
 "what she would now to him, for he must go
 "at that time, he should never see her more,
 "till they met in the kingdom of heaven; so
 "the chamber grew darker and darker, and he
 "was gone with musick; and she said, she did
 "never dream of him, nor did ever see any ap-
 "pearance of him after; he was a very honest
 "godly man, as far as I can tell."

"What my cousin told me: her name was Miss
 "Walden: her father did live in Shropshire,
 "but she was married to one Francis Topham,
 "and she did live in York, with her husband,
 "being an ill one, who had stole her away a-
 "gainst her parents consent, so that they could
 "not abide him, but she came often to them;
 "and when she was told with him, upon their
 "parting, she expected, that she should see
 "him never see him more: he answered her,
 "if he should die, if ever God did permit the
 "good to see the living, he would see her."

Now

The Appearance of the Ghost of
one Mr. BOWER, of GUILFORD,
to a Highwayman in Prison. In
a Letter of Dr. EZEKIAS BUR-
TON, to Dr. H. MORE.

ABOUT ten years ago, one Mr. Bower,
an ancient man, living at Guilford, in
Surry, was upon the highway, not far from
that place, found barbarously murdered; ha-
ving one great cut cross his throat, almost from
ear to ear, and a wound down his breast; he
also came in stopping, and holding his hand
on his back; thus he appeared, but said no-
thing; the thief calls to his two new com-
pansions, they grumbled at him, but made no
answer.
In the morning he had retained so lively an
impression of what he had seen, that he spoke
to them to the same purpose again, and they
told him 'twas nothing but his fancy; but he
was so fully persuaded of the reality of the ap-
pearance, that he told others of it, and it came
to the ears of my friend Mr. Reading, justice
of the peace in Surry, and cousin to the gen-
tleman that was murdered."

" He

"He immediately sent for the prisoner, and
 "asked him, in the first place, whether he was
 "born at, or lived about Guilford? To which
 "he answered, no; secondly, whether he knew
 "any thing of the inhabitants of that town, or
 "of the neighbourhood? he replied, That he
 "was a stranger to all thereabout: then he en-
 "quired if he ever heard of Mr. Bower? he
 "said, no; after this, he examined him for what
 "cause those two other men were committed? to
 "which he answered, He knew not; but suppo-
 "sed for some robbery."

"After these interrogatories, he desired him
 "to tell him what he had seen in the night,
 "which he immediately did, exactly according
 "to the relation he had heard, and I gave be-
 "fore; and withal described the old gentleman
 "so by his picked beard, and that he was (as he
 "called it) rough on his cheeks, and that the
 "hairs of his face were black and white: that
 "Mr. Reading saith, he himself could not have
 "given a more exact description of Mr. Bower
 "than this was: he told the highwayman, that
 "he must give him his oath (tho' that would
 "signify little from such a rogue) to which the
 "man readily consented, and took his oath be-
 "fore the justice of all this."

"Mr.

" Mr. Reading, being a very discreet man,
 " concealed this story from the jury at the af-
 " fizes, as knowing this would be no evidence
 " according to law; however, the friends of the
 " murdered gentleman had been very inquisitive,
 " and discovered several suspicious circumstances;
 " one of which was, that one of those two men
 " had washed his cloaths, and that some stains of
 " blood remained. Another, that one of them
 " had denied that he ever heard Mr. Bower
 " was dead; whereas he had in another place
 " confessed it two hours before. Upon these,
 " and such like evidences, those two men were
 " condemned and executed, but denied it to the
 " last. But one of them said, the other could
 " clear him if he would, which the by-standers
 " understood not.

" After some time, a tinker was hanged (where
 " the gentleman has forgot) who, at his death,
 " said, that the murder of Mr. Bower, of Guil-
 " ford, was his greatest trouble, that he had a
 " hand in it; he confessed he struck him a blow
 " on the back, which fetch'd him from his
 " horse, and when he was down, those other two
 " men were arraigned and executed for it, cut
 " his throat, and rifled him."

" We proceed to the second story, which

F

Mr.

" Mr. Reading imparted to the doctor from the
 " aforesaid letter."

The Appearance of a Ghost of a Man at GUILFORD, for the Re- covery of a Field for his Child.

AN inhabitant of Guilford, who was possessed of some copyhold lands, which was to descend to his children, or in default of such issue, to his brother. He dies, leaving no child born, and his wife apprehending herself not to be with child, told her husband's brother, immediately after her husband's death, she believed she was not, but afterwards proved to be so; which, when she knew, she went, by the instigation of neighbours, to her brother, and told him how it was with her. He rated her, called her whore, and told her she had procured somebody to get her with child, knowing that such a field must be inherited by the posterity of her husband, but her whoring should not fool him out of that estate. The poor woman went home troubled, not only that her child should lose the land, but what was worse, that she should be thought a whore; however, she quieted herself, and resolved to sit down with the loss.

When

When her time came, she was delivered of a son, and he grew up; and one summer's night, as she was undressing herself in the yard, her husband appeared to her, and bid her go to his brother and demand the field, which she did, but was treated very ill by him; he told her, that neither she nor her devil (for she told him her husband had appeared, and bid her speak to him) should make him forego his land. Whereupon she went home again, but some time afterwards, as her brother was going out of the field homewards, the dead man appeared to him at the stile, and bid him give up the land to his child, for it was his right. The brother being greatly frightened at this, runs away, and not long after comes to her, and tells her she had sent the devil to him, bids her take the land, and so gave it up, and her son was possessed of it. His name is Mathew, lived in the service of Mr. Reading's brother for some years; but he has forgot his surname, tho' he knows him very well.

The

The Appearance of the Ghost of
 Mrs. BRETTON, for the Recovery
 of some Lands to the Poor; in a
 Narrative sent to Dr. MORE, from
 EDWARD FOWLER, Prebendary of
 GLOUCESTER, and afterwards Bi-
 shop of that Diocese.

“ D R. Bretton, late rector of Ludgate and
 “ Deptford, lived formerly in Hereford-
 “ shire, and married to the daughter of Dr.
 “ S——. This gentleman was a person of ex-
 “ traordinary piety, as she expressed, as in her
 “ life, so at her death; she had a maid for
 “ whom she had a great kindness, who was mar-
 “ ried to a near neighbour, whose name was
 “ Alice: not long after her death, as Alice was
 “ rocking her infant in the night, she was called
 “ from the cradle by a knocking at her door,
 “ which opening, she was surprised at the sight
 “ of a gentlewoman, not to be distinguished from
 “ her late mistress, neither in person nor habit;
 “ she was in a morning gown, the same in ap-
 “ pearance with that she had often seen her mi-
 “ stress wear: at first sight she expressed very
 “ great amazement, and said, Were not my
 mistress

" mistress dead, I should not question but that
 " you are she. She replied, I am the same that
 " was your mistress, and took her by the hand,
 " which Alice affirmed was as cold as a clod :
 " she added, that she had business of great im-
 " portance to imploy her in, and that she must
 " immediately go a little way with her : Alice
 " trembled, and besought her to excuse her, and
 " entreated her very importunately to go to her
 " master, who must needs be more fit to be em-
 " ployed ; the spectre answered, That he who
 " was her husband was not at all concerned, but
 " yet she had a desire rather to make use of him,
 " and in order thereto, had several times been in
 " his chamber, but he was still asleep, nor had
 " she power to do more than once uncover his
 " feet towards the awakening him ; and the doc-
 " tor said he had heard walking in his chamber
 " in the night ; which, till now, he could not
 " account for. Alice next objected, that her
 " husband was gone a journey, and she had no
 " one to look to her child, and that it was very
 " apt to cry vehemently, and she feared if it a-
 " waked before her return, it would cry itself to
 " death, or do itself a mischief ; the spectre re-
 " plied, The child shall sleep till her re-
 " turn."

" Alice seeing there was no avoiding of it,
 " sorely against her will, followed her over a

“ stile into a large field, who then said to her,
 “ observe how much of this field I measure with
 “ my feet; and when she had taken a good large
 “ leisurely compass, she said, all this belongs to
 “ the poor, it being gotten from them by wrong-
 “ ful means; and charged her to go and tell
 “ her brother whose it was at that time, she
 “ should give it up to the poor again forth-
 “ with, as he loved her and his dear aged mo-
 “ ther: this brother was not the person who did
 “ this unjust act, but his father; she added, that
 “ she was the more concerned, because her name
 “ was made use of in some writing that related
 “ to this land: Alice asked her how she should
 “ satisfy her brother that this was no cheat or
 “ delusion of her fancy? she replied, Tell him
 “ this secret, which he knows that only himself
 “ and I are privy to, and he will believe you.
 “ Alice having promised her to go on this er-
 “ rand, she proceeded to give her good advice,
 “ and entertained her all the rest of the night
 “ with heavenly and divine discourse. When twi-
 “ light appeared, they heard the whispering of
 “ carters, and the noise of horse bells, whereupon
 “ the spectre said, Alice, I must be seen by none
 “ but yourself, and so she disappeared.”

“ Immediately Alice makes all the haste
 “ home, being thoughtful for her child, but
 “ found it was as the spectre had said, asleep as
 “ she

“ she left it. When she had dressed it, and com-
 “ mitted it to the care of a neighbour, away she
 “ went to her master the doctor, who, amazed at
 “ the account she gave him, sent her to his brother
 “ in law : he at first hearing Alice’s story and
 “ message, laughed at it heartily, but she had
 “ no sooner told him the secret, but he changed
 “ his countenance, told her he would give the
 “ poor their own, and accordingly did so, and
 “ they now enjoy it.

“ This, with more circumstances hath been
 “ several times related by Dr. Bretton himself,
 “ who was well known to be a person of great
 “ goodness and sincerity ; he gave a large narra-
 “ tive of this apparition of his wife to two of my
 “ friends, first to one Mr. Needham, and after-
 “ wards, a little before his death, to Dr. Which-
 “ cot. About four years afterwards I received
 “ the foregoing narrative, I fell into company
 “ with three sober persons of good rank, who all
 “ lived in the city of Hereford, and I travelled in
 “ a stage coach three days with them : I related
 “ this story, but told it as done at Deptford, for
 “ so I presumed it was, because I knew that
 “ there Dr. Bretton lived : they told me as soon
 “ as I had concluded it, that the story was very
 “ true in the main, but only I was out as to the
 “ place, for ’twas not at Deptford ; but as I re-
 “ member they told me at Pembridge, near He-

" reford, where the doctor was minister, before
 " the return of the king; and they assured me,
 " upon their own knowledge, that to that day
 " the poor enjoyed the piece of ground: they
 " added, that Mr. Bretton's father could never
 " endure to hear any thing of his daughter's
 " appearing after death; but would still reply,
 " that it was not his daughter, but the devil,
 " so that he acknowledged something appeared
 " in the likeness of his daughter."

" This is attested by me, 16th February 1681,
 " Edward Fowler."

Of a Dutchman who could see Ghosts.

MR. Broom, the minister of Woodbridge,
 in Suffolk, meeting one day in a barber's
 shop in that town, a dutch lieutenant (who was
 blown up with Opdam, and taken alive out of
 the water, and carried to the town, where he was
 a prisoner at large) upon the occasion of some
 discourse was told by him, that he could see
 ghosts, and that he had seen divers. Mr. Broom
 rebuking him for talking so idly, he persisted in
 it very stily; some days after lighting upon him
 again, he asked him whether he had seen any
 ghosts

ghosts since he came to town? to which he replied, no.

But not long after this, as they were walking together up the town, he said to Mr. Broom, Yonder comes a ghost; he seeing nothing, asked him whereabouts it was? the other said, It is over against such a house, and it walks looking towards such a side, flinging one arm with a glove in its hand; he said, moreover, that when it came near them, they must give way to it; that he ever did so, and some that had not done so, have suffered for it; anon, he said, it is just now upon us, let's out of the way. Mr. Broom believing it all fictitious, as soon as he said these words, took hold of his arm, and kept him by force in the way, but held him; there came such a force against them, that he was flung into the middle of the street, and one of the palms of his hands, and one knee bruised and broken by the fall, which put him for a while to excessive pain; but spying the lieutenant lying like a dead man, he got up as soon as he could, and applied himself to his relief; with the help of others, he got him to the next shop, where they poured strong water down his throat, but for some time could discern no life in him: at length, what with the strong water, and what with well chafing him, he began to stir; and when he came to himself, his first words were, I will shew you no more ghosts. Then he desired a pipe
of

of tobacco, but Mr. Broom told him, he should take it at his house, for he feared, should he have it so soon there, it would make him sick.

Whereupon they went together to Mr. Broom's house, where they were no sooner arrived, but the bell rang out. Mr. Broom presently sent his maid to enquire who was dead: she brought word it was such a one, a taylor, who died suddenly, though he had been in a consumption a long time; and enquiring the time of his death, they found it as punctually as it could be guessed, at the very time when the ghost appeared: the ghost had exactly this taylor's known gate, who ordinary went also with one arm swinging, and a glove in that hand, and looking on one side upwards.

N. B. This relation was also sent to Dr. H. More, from Mr. Edward Fowler: at the end he writes, that Dr. Burton, as well as himself, heard it from Mr. Broom's own mouth, as I afterwards did at London.

Of

Of one who had like to have been
carried away by Spirits.

A Gentleman in Ireland, near to the Earl of Orrery's seat, sending his butler one afternoon to buy cards, as he passed a field, to his wonder, he espied a company of people setting round a table, with a deal of good chear before them, in the midst of the field; and he going up towards them, they all arose and saluted him, and desired him to sit down amongst them; but one of them whispered these words in his ear (do nothing this company invites you to). He therefore refused to sit down at the table, and immediately the table and all that belonged to it were gone, and the company began with dancing and playing upon musical instruments; and the butler being desired to join himself with them: on his refusing this also, they all fell to work, and he not being to be prevailed with to accompany them in working any more than in feasting or dancing, they all disappeared, and the butler was left alone; but instead of going forward, he returned home as fast as he could drive, in a great consternation of mind; and was no sooner entered his master's house, but down he fell, and lay some time senseless; but coming to himself again, he related

related to his master what had happened to him. The night following there came one of this company to his bedside, and tells him, that if he offered to stir out of doors the next day, he would be carried away; hereupon he kept within, but towards the evening, having need to make water, he ventured to put one foot over the threshold, which he had no sooner done, but they espied a rope cast about his middle, and the poor man was hurried away with great swiftness: they followed after as fast as they could, but could not overtake him: at length they espied a horseman coming towards them, and made signs to him to stop the man, whom he saw coming near him, and both the ends of the rope; but no body drawing when they met, he laid hold of one of the ends of the rope, and immediately had a smart blow given him over his arm, with the other end, but by this means the man was stopped, and the horseman brought him back again.

The Earl of Orrery having heard of these strange passages, sent to the master, desiring him to send this man to his house, which he accordingly did, and the morning following, or quickly after, he told the earl that the spectre had been with him again, and assured him, that day he should be most certainly carried away, and that no endeavours should avail to the saving of him :

him : upon this he was kept in a large room, with a considerable number of persons to guard him, among whom was the famous Mr. Greatrix, who was a neighbour : there was besides other persons of quality, two bishops in the house at the same time, who were consulted touching the making use of a medicine, the spectre or ghost prescribed (of which more by and by) but they determined on the negative ; till part of the afternoon was spent all was quiet, but at length he was perceived to rise from the ground : whereupon Mr. Greatrix, and another lusty man, clapt their arms over his shoulders, one of them before and another behind, and weighed him down with all their strength, but he was forceably taken up from them, and others were too weak to keep their hold ; for a considerable time he was carried into the air to and fro over their heads, several of the company still running under him, to prevent his receiving hurt, if he should fall ; at length he fell, and was caught before he came to the ground, and had by that means no hurt.

All being quiet, till bed-time, my lord ordered two of his servants to lie with him ; and the next morning he told his lordship, that his spectre was again with him, and brought him a wooden dish with grey liquor in it, and bade him drink it off. At the first sight of the spectre,

tre, he said, he endeavoured to awake his bed-fellows, but it told him, that, that endeavour should be fruitless, and that he had no cause to fear him, he being his friend, and he that at first gave him the good advice in the field, which had he not followed, he had been before now perfectly in the power of the company he saw there: he added, that he concluded it was impossible but that he should have been carried away the day before, there being so strong a combination against him; but now he could assure him, that there would be no more attempts of that nature; but he being troubled with two sorts of sad fits, he had brought that liquor to cure him, and bid him drink it: he peremptorily refused; the spectre was angry, and upbraided him with dissingenuity, but told him, that however he had a kindness for him, and that if he would take plantain juice, he should be well of one sort of fits, but he should carry the other to his grave. The poor man having by this time somewhat recovered himself, asked the spectre, whether by the juice of plaintain, he meant that of the leaves or roots, it replied, the roots.

Then it asked whether he did not know him? he answered, I am such a one, the man answered, he hath been long dead; I have been dead, said the spectre or ghost, seven years, and you know that I lived a loose life, and ever since hath been hurried up

up and down in a restless condition, in the company you saw, and shall be to the day of judgment: then he proceeded to tell him, that had he acknowledged God in his ways, he had not suffered such severe things by their means; and farther said, you never prayed to God that day before you met that company in the field, and was then going about an unlawful business, and so vanished.

N. B. This story was likewise sent from Mr. Edward Fowler, to Dr. H. More, and confirmed by Lord Orrery to Lady Roydon and others, who asked him concerning the truth of it.

The miraculous Cure of JESSE CLAES, a Dutchman, of AMSTER- DAM.

THIS narrative, taken by a Dutch merchant, from her own mouth, begins thus: "A
"miraculous cure upon Jesse Claes, a woman
"about fifty years of age, for these many years
"well known to myself and my neighbours;"
this woman for fourteen years had been lame of
both legs, one of them being dead and without
feeling, so that she could not go, but crept
upon the ground, or was carried in people's
arms

arms as a child. But now, through the power of God Almighty, she hath walked again, which came to pass after this manner, as I have taken it from her own mouth, in the year 1676. About the 13th or 14th of this month, October, in the night between one and two o'clock, this Jeset Claes being in bed with her husband, who was a boat-man; she was three times pulled by her arm, with which she awaked, and cried out, O Lord! what may this be? Whereupon she heard an answer in plain words, Be not afraid, I am come in the name of the Father, Son and Holy Ghost; your malady, which hath been many years upon you, shall cease, and it shall be given you from God Almighty to walk again, but keep this to yourself till further answer: whereupon she cried aloud, O Lord? that I might have a light, that I might know what this is; then had she this answer, There needs no light, the light shall be given you from God; then came light all over the room, and she saw a beautiful youth of about ten years of age, with curled yellow hair, cloathed in white to the feet, who went from the bed's-head to the chimney, with a light, which a little after vanished: hereupon there did something shoot or gush from her hip, or diffuse itself through her leg, as a water into her great toe, where she found life rising up; felt it with her hand, crying out, Lord, give me now again my feeling, which I have not had for so many

many years; and further, she continued crying and praying to the Lord according to her weak measure: yet she continued that day, Wednesday, and the next day, Thursday as before, till evening six o'clock, at which time she sat at the fire dressing the food; then came as like a rushing noise in both ears, with which it was to her, stand, your going is given to you again: then did she immediately stand up, that had so many years crept, and went to the door: her husband meeting her, being exceedingly afraid, drew back; in the mean time she cried out, my dear husband I can go again. The man, thinking it was a spirit, drew back, saying, You are not my wife: his wife taking hold of him, said, My dear husband, I am the self same that hath been married these thirty years to you, the Almighty God hath given me my going again: but her husband being amazed, drew back to the side of the room, till at last she clasped her hands about his neck, and yet he doubted; he said to his daughter, Is this your mother? she answered, Yes, father, this we plainly see, I had seen her go also before you came in; this person dwells upon Prince's Island, Amsterdā.

N. B. This account was sent from a Dutch merchant, procured by a friend, for Dr. Cadworth, and contains the main particulars that occur in the Dutch printed narrative, which Mons.

Van Helmont brought over with him to my Lady Conway, at Ragley; who having enquired upon the spot, when he was at Amsterdam, tho' of a genius not at all credulous of such relations, yet found the thing to be really true; as also Philip Limburgh, in a letter to Dr. More, sent this testimony, touching the party cured; that she was always reputed a very honest good woman, and that he believed there was no fraud at all in the business.

The Story of DAVID HUNTER, Neat-herd, at PORTMORE, in IRELAND, 1663.

DAVID Hunter, Neat-herd, at the bishop's house at Portmore; there appeared to him one night, as he was carrying a log of wood into the dairy, an old woman, which amazed him for he knew her not; but the fright made him throw away his log of wood, and run into the house. The next night she appeared to him again, and he could not chuse but follow her all night, and so almost every night for near three quarters of a year. Whenever she came, he must go with her thro' the woods, at a good round rate; and the poor fellow looked as if he was
be.

bewitched, and travelled off his legs. And when he had been with his wife, if she appeared, he must rise and go. And because his wife could not hold him in bed, she would go too, and walk after him till morning, tho' she saw nothing. But his little dog was so well acquainted with the apparition, that he would follow her as well as his master. If a tree stood in her walk, he observed her always to go thro' it. In all this while she spake not.

But one day the said David going over a hedge into the highway, she came just against him, and he cried out, Lord, bless me, would I was dead; shall I never be delivered from this misery! Lord bless me too, says she: it was very happy you spoke first, for till then I had no power to speak, tho' I have followed you so long. My name, says she, is Margaret —; I lived here before the war, and had one son by my husband; when he died, I married a soldier, by whom I had several children, which that former son maintained also, else we must all have starved. He lives beyond the Ban-water; pray go to him, and bid him dig under such a hearth, and there he shall find 28 s. Let him pay what I owe in such a place, and the rest to the charge unpaid at my funeral; and go to my son that lives here, which I had by my latter husband, and tell him, that he lives a wicked and disso-

late life, and is very unnatural and ungrateful to his brother that maintained him; and that if he does not mend his life, God Almighty will destroy him.

David told her he never knew her; No, says she, I died seven years before you came into this country; but for all that, if he would do her message, she should never hurt him. But he deferred doing as the apparition had bid him, and she appeared the night after, as he lay in bed, and struck him on the shoulders very hard; upon which he cried out, and asked her, if she did not promise she would not hurt him? She said, that was if he did her message, if not, she would kill him. He told her, he could not go now, by reason the waters were out. She said, she was content to stay till they were abated; but charged him afterwards not to fail her. So he did her errand, and she appeared afterwards, and gave him thanks. For now, says she, I shall be at rest, therefore I pray you, lift me up from the ground, and I will trouble you no more. So David lifted her up from the ground, as he said, and she felt just like a bag of feathers in his arms; so she vanished, and he heard most melodious musick as she went off, over his head; and he was never troubled more.

This

This account the poor fellow gave us every day, as the apparition spake to him; and my Lady Conway came to Portmore, where she asked the fellow the same questions, and many more. This I know to be true, being all the while with my Lord off Dover, and the fellow but a poor neat-herd there.

THOMAS ALCOCK.

The Daemon of GLENLUCE, in GALLOWAY, in SCOTLAND.

IT happened in October 1654, that after one Alexander Agnew, a bold and sturdy beggar, who was afterwards hanged at Dumfries for blasphemy, had threatened hurt to Gilbert Campbell's family, because he had not got such an alms as he required: the said Gilbert was oftentimes hindered in the exercise of his calling, or his working instruments (he being a weaver) being some of them broken, some cut, and yet could not know by what means his hurt was done. This continued till about the middle of November; when the devil came with new and extraordinary assaults, by throwing stones in at the doors and windows, and down the chimney, in great quantities, and with great force; yet by God's providence there

was not any person in the family hurt, or suffered damage thereby. This new trouble obliged Mr. Campbell to reveal it to the minister of the parish, and to some other neighbours and friends, having hitherto endured it secretly. Notwithstanding which his trouble was enlarged; for not long after, he often found his warp and thread cut as with a pair of scissars, and the reed broken; likewise their apparel cut after the same manner, even while they were wearing them; their coats, bonnets, hose, shoes, but could not discover by what means. And tho' no harm was done to their persons, yet in the night time they wanted liberty to sleep, something pulling the bed cloaths and linen off them, and leaving their bodies naked.

Next their chests and trunks were opened, and all the things strewed here and there. Likewise the parts of the working instruments that had escaped, were carried away and hid in holes and boards of the house, where they could hardly be found again. Nay, whatever piece of cloth or household stuff was in any part of the house, it was carried away, and so cut and abused, that the good man was necessitated with all haste and speed to remove, and carry the rest to a neighbour's house, and he himself compelled to quit the exercise of his calling, whereby only he maintained his family. Yet he resolved to remain in the house

house for a season: during which time, some persons thereabouts, not very judicious, counsell'd him to send his children out of the family, here and there, (to try whom the trouble did most follow, assuring him that it was not against all the family, but against some one person or other in it) which, when bid, too readily obeyed. Yet for the space of four or five days after, there were no remarkable assaults as before.

The minister hearing thereof, shewed him the evil of such a course, and assured him, that if he repented not, and call'd back his children, he might not expect that his trouble would end in a right way. The children that were nigh by being call'd home, no trouble followed, till one of his sons called Thomas, who was farther off, came home. Then did the devil begin afresh; for upon the Lord's Day following, in the afternoon, the house was set on fire, but by the help of some people going home from church, the fire was extinguished, and the house saved, without much damage done. And the Monday after being spent in prayer and fasting, the house was again set on fire. On the Tuesday, about nine o'clock in the morning; yet by good providence and the help of neighbours, was saved before much harm was done.

Mr. Campbell being thus wearied and vexed day and night, went to the minister, desiring him to let his son Thomas abide with him for a time, who condescended, but withal assured him, that he would find himself deceived, and so it came to pass; for, notwithstanding the child was without the family, yet were they that remained in it sore troubled, both day and night, so that they were forced to wake till midnight, and some times all night. During which time, the persons within the family suffered many losses, as the cutting of their cloaths, the throwing of peir, the pulling down of turf and seal from the roof and walls of the house, the stealing of their apparel, and the pricking of their flesh and skin with pins. The presbytery having convened at a place for a solemn humiliation, perswaded him to call back his son Thomas, notwithstanding whatever hazard might follow. The boy returning home, affirmed, that he heard a voice speak to him, forbidding him to enter the house, or into any other place where his father's calling was exercised. Yet he entered, but was sore abused, till he was forced to return to the minister's house again.

On Monday, February 12, the rest of the family began to hear a voice speak to them, but could not well know from whence it came. Yet
from

from evening till midnight much vain discourse was kept up with the devil, and many idle and impertinent questions proposed, without the due fear of God, that should have been upon their spirits under so rare and extraordinary a trial. The minister hearing of this, went to the house upon the Tuesday, being accompanied with some gentlemen, who, after prayer was ended, heard a voice speaking out of the room, from under the bed, in the proper country dialect, saying, Would you know the witches of Glen-luce? I will tell you them; and so named four or five persons who were under an evil report. The said Campbell informed the company, that one of them had been dead long ago. The devil answered, It is true; she is dead long ago, yet her spirit is living with us in the world. The minister replied, saying, The Lord rebuke thee, satan, and put thee to silence, we are not to receive any information from thee, whatsoever fame any persons go under; thou art but seeking to seduce this family, for satan's kingdom is not divided against itself.

After which all went to prayer again; which being ended (for during the time of prayer no trouble was made) the devil, with many threatenings, boasted and terrified the lad Thomas, who came back with the minister, that if he did not depart out of the house, he would set all on fire,

fire. The minister answered and said, The Lord will preserve the house and the boy too, seeing he is one of the family, and hath God's warrant to tarry in it. The devil answered, He shall not get liberty to stay, he was once put out already, and shall not abide here, tho' I should pursue him to the end of the world. The minister replied, The Lord will stop thy malice against him.

And then they all prayed again, which being ended, the devil said, Give me a spade and a shovel, and depart from the house for seven days, and I will make a grave and lie down in it, and shall trouble you no more. The good man answered, Not so much as a straw shall be given thee, thro' God's assistance, even tho' that would do it. The minister added, God shall remove thee in due time. The devil answered, I will not remove for you, I have my commission from Christ, to tarry and vex this family: The minister answered, A permission thou hast indeed, but God will stop it in due time. The devil replied, I have (Mess. John) a commission that will perhaps last longer than your own. After which the minister and gentlemen arose, and went to the place where the voice seemed to come from, to try if they could find any thing: and after diligent search nothing being found, the gentleman began to say, We think this voice speaks out of the children,

then, for some of them were in their beds. The devil answered, you lie, God shall judge you for your lying, and I and my father will come and fetch you to hell with Warlock thieves. And so the devil discharged the gentleman from speaking any more; saying, Let him speak that hath a commission, (meaning the minister) for he is the servant of God.

The gentlemen returning back with the minister, they sat down near to the place whence the voice seemed to come, and then he spake to them after this manner, The Lord will rebuke this spirit in his own time, and cast it out. The devil answering, said, It is written in the 9th of Mark, the disciples could not cast him out. The minister replied, What the disciples could not do, yet the Lord having lightened the parents faith for his own glory, did cast him out, and so shall he thee. The devil reply'd, It is written in the 4th of Luke, and he departed and left him for a season. The minister said, The Lord in the days of his humiliation, not only got the victory over satan in his assaults in the wilderness, but when he came again, his success was not better. For it is written, John xiv. Behold the prince of this world cometh, and hath nothing in me; and being now in glory will fulfil his promise, and God shall bruise satan under your feet shortly, Rom. xvi. The devil answered, It is written, Matt. xxv. There were ten virgins, five wise, and five

five foolish, and the bridegroom came, the foolish virgins had no oil in their lamps, and they went unto the wise to seek oil, and the wise said, Go and buy for yourselves; and while they went, the bridegroom came and entered in, and the door was shut; and the foolish virgins were sent to hell fire. The minister answered, The Lord knows the sincerity of his servants, and though there be sin and folly in us here, yet there is a fountain opened to the house of David for sin and for uncleanness; and when he hath washed us there, and pardoned all our sins for his name's sake, he will cast the unclean spirit out of the land. The Devil answered, and said, That place of scripture is written in the 13th of Zechariah. In that day I will cause the prophets and unclean spirit to pass out of the land; but afterwards it is written, I will smite the shepherd, and the sheep shall be scattered. The minister answered, Well are we that see the blessed shepherd was smitten, and thereby hath bruised thy head; and albeit in the hour of his sufferings, his disciples forsook him, Matt. xxvi. Yet now having ascended on high, he sits in glory, and is preserving, gathering in, and turning his hand upon his little ones, and will save his poor one in his family, from thy malice.

The minister returning back a little, and standing upon the floor, the devil said, I knew not these

these scriptures till my father taught me them. I am an evil spirit, and satan is my father, and I am come to vex this house: and presently there appeared a naked hand and an arm from the elbow down, beating upon the floor, so that the house did shake again; and also the devil uttered a most fearful and loud cry, come up, father, come up, I will send my father among you. See there he is, behind your backs. The minister said, I saw indeed a hand and arm when the stroke was given and heard. The devil said to him, Saw you that, it was not my hand, it was my father's, my hand is more black in the loof. Would you see me, put out the candle then, and I shall come in the house among you like fire balls. After which all went to prayers, during that time it did no harm, neither at any other time when God was worshipped. When prayer was ended, the devil said, (Mess. John) If the good man's sons prayers, at the college of Glascowe, did not prevail more with God than yours, my father and I had wrought a mischief here'ere now. To which one of the gentlemen reply'd, tho' a check had been given him before. Well, well, I see you confess there is a God, and that prayer prevails with him, and therefore we must pray to God, and will commit the event to him. To which the devil reply'd, You, Sir, you speak of prayer with your broad lips, (for the gentleman had lately gotten a new hat in the fashion, with
broad

broad lips) I will bring a pair of sheers from my fathers that shall clip the lips of it a little.

The night being now far spent, it was thought fit every one should withdraw to his own home. Then did the devil cry out fearfully, Let not the minister go home, I shall burn the house if he go, and many other ways did he threaten. And after the minister was gone forth, the good man being instant with him to tarry; whereupon he returned, all the rest of the company going home. Then said the devil to the minister; You have done my bidding. Not thine, answered he, but in obedience to God have I returned, to bear this man company, whom thou dost afflict. Then did the minister call upon the name of God; and when prayer was ended, he discharged Mr. Campbell, and all the persons of his family from opening their mouths in one word to the evil spirit; and when it spake; that they should kneel down, and only speak to God. The devil then roared mightily; and cried out? What, will ye not speak to me? I shall burn the house, I shall strike the bairns, and do all manner of mischief: but after that time no answer was made to it, and so for a long time no speech was heard. After this Mr. Campbell suffered much loss, and had many sad nights, not two nights in one week free, and

and thus it continued till April; from April to July he had some respite and ease. But after, he was molested with new assaults, and even their victuals were so abused, that the family was in hazard of starving, and that which they did eat, did not give them the ordinary satisfaction they were wont to find.

In this sore and sad affliction, Mr. Campbell resolved to make his address to the synod of presbyters, for advice and council what to do, which was appointed to convene in October 1655, namely, whether to forsake the house and place or not. The synod, by their Committee appointed to meet at Genluce, in February 1656, thought fit that a solemn humiliation should be kept through all the bounds of the synod, and amongst other causes, to request God in behalf of that poor afflicted family; which being carefully done, the event was, through the prayers of his people, that his troubles grew less till April, and from April to August he was almost free. About which time the devil began with new assaults, and taking the ready meat that was in the house, did sometimes hide it in holes by the door post, and at other times under the beds, and sometimes among the bed cloaths, and under the linen, and at last carried it quite away,

way, till nothing was left there but bread and water, to live by: after this, he exercised his malice and cruelty against all the persons in the family, in disturbing them in the night time, with stirring and moving through the house, so that they had no rest for noise, which continued all the month of August after this manner. After which time the devil grew yet worse, and began with terrible roarings and terrifying voices, so that no person could sleep in the house in the night time, and sometimes vexed them with casting of stones, striking them with staves in their beds, in the night time: and upon the 18th of September, about midnight, he cried out with a loud voice, I shall burn the house, and about three or four nights after, he set one of the beds on fire, which was soon extinguished without any prejudice, except the bed itself; and so he continued to vex them.

N. B. This narrative is transcribed verbatim, out of the Miscellaneous Observations of Mr. G. Sinclair, which are added to his Treatise of Hydrostaticks. Dr. Burnet, afterwards bishop of Salisbury, on my enquiry, told me thus, That he living in Glasgow some years, found all people there, and the country about, fully persuaded of the truth of the matter of fact,

fact, and that he never heard any thing objected to Mr. Sinclare's relation, but that it was too short; whereas all the passages of that apparition would make a volume, and that there was a full relation thereof, attested under the hands of eye witnesses.

do, and that he never heard any thing of
 it in his life. Mr. Smith's relation, but it is
 not the point, whereas all the parties of that
 opinion would make a point, and therefore
 was a full relation thereof, which under the

hands of the writers.

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HAVING proceeded thus far in our his-
 tory of the kingdom of darkness, and
 described the mischievous machinations
 of those malevolent spirits, in vexing, ter-
 rifying and molesting several persons and fa-
 milies; we shall now desire the reader's com-
 pany, while we travel through another province
 of

of his infernal majesty, inhabited only by those choice and sworn subjects and servants of his, called Witches; who, tho' they are not now so much in vogue as they were formerly; yet that there have been such wicked and malignant beings, will appear from the following well attested instances.

JANE BROOKS bewitches RICHARD JONES.

ON Sunday, November 15, 1657, about three o'clock in the afternoon, Richard Jones, a sprightly youth, about twelve years years old, in the county of Somerset, son of Henry Jones of Shepton Mallet, being in his father's house alone, and perceiving one looking in at the windows, went to the door, where one Jane Brooks, of the same town (but then by name unknown to this boy) came to him. She desired him to give her a piece of close bread, and gaye him an apple. After which she stroked him down on the right side, shook him by the hand, and bid him good night. The youth returned into the house, where he had been left well, when his father and one Gibson went from him; about an hour afterwards they found him very ill, and complaining of his

right side, in which the pain continued the most part of that night. On Monday following, in the evening, the boy roasted the apple he had of Jane Brooks, and having eaten about half of it, was taken extremely ill, and sometimes speechless; but being recovered, he told his father that a woman of the town on Sunday before, had given him that apple, and that she stroked him on the side. He said, he knew not her name, but should her person, if he saw her. Upon this, Jones was advised to invite the women of Shipton to come to his house, on the occasion of his son's illness, who told him, that in case the woman should come when he was in his fit, if he were not able to speak, he would give him an intimation by a jog, and desired his father to lead him through the room, and he would put his hand upon her if she was there. After this he continuing very ill, many women came daily to see him. And the Sunday afterwards, Jane Brooks, with two of her sisters came in, and several other women of the neighbourhood were there.

On her coming in, the boy was taken so ill, that for some time he could not see or speak. But having recovered his sight, he gave his father the item, and he led him about the room. The boy drew towards Jane Brooks, who was behind her two sisters among the other women,
and

and put his hand upon her, which his father seeing, immediately scratched her face, and drew blood. The youth then presently crying out, he was well, and so continued seven or eight days. But then meeting with Alice Coward, sister to Jane Brooks, who was passing by, said to him, How do you do now, my honey? he presently fell ill again. After that, the said Coward and Brooks often appeared to him. The boy would describe the cloaths and habit they were in at the time exactly, as the constable and others found upon repairing to them, tho' Brooks's house was at a good distance from Jones's. This they often tried, and always found the boy right in his descriptions.

On a certain Sunday about noon, the boy being in a room with his father and one Gibson, in his fit, he suddenly called out that he saw Jane Brooks on the wall, and pointed to the place, where Gibson immediately struck with a knife. Upon which the boy cried out, O father, coz Gibson has cut Jane Brooks's hand. The father and Gibson immediately repaired to the constable, and acquainted him with what had passed, desired him to go with them to Jane Brooks's house, which he did. They found her sitting in her room on a stool, with one hand over the other. The constable asked her how she did? She answered, not well. He asked her

again, why she sat with one hand over the other? She replied, she was wont to do so. He enquired if any thing was amiss with her hand? Her answer was, it was well enough. The constable desired to see it, but she being unwilling to shew it him, he drew it out, and found it bloody, according to what the boy had said. Being ask'd, how it came so, she said it was scratch'd with a great pin.

On December 8, 1657, the boy, Jane Brooks, and Alice Coward, appeared at Castle Cary, before the justices, Mr. Hunt and Mr. Cary. The boy having begun to give his testimony, upon the coming in of the two women, was instantly taken speechless; and so remained till the women were removed out of the room, and then in a short time, upon examination, he gave a full relation of the above-mention'd particulars.

On the 11th of January following, the boy was again examined by the justices at Shepton Maller, and upon the sight of Jane Brooks was again taken speechless, but was not so afterwards when Alice Coward came into the room to him.

On the appearance at Shepton which was on February 17, there were present many gentlemen, ministers and others. The boy fell into his fits at the sight of Jane Brooks, and lay in a man's arms like a dead person; the woman was then order'd

der'd to lay her hand on him, which she did, and he thereupon started and sprung out in a very strange and unusual manner. One of the justices, to prevent all possibility of Legerdemain, desired Gibson and the rest to stand off from the boy, and then the justice himself held him; the youth being blind folded, the justice called as if Brooks should teach him, but winked to others to do it, which two or three successively did, but the boy appeared not concern'd. The justice then called on the father to take him, but had privately before desired one Mr. Strobe to bring Jane Brooks to touch him at such a time as he should call for his father, which was done, and the boy immediately sprang out after a very odd and violent fashion. He was after touched by several persons and moved not, but Jane Brooks being caused to put her hand upon him, he started, and sprang out twice or thrice as before. All this while he remained in his fit, and some time after, and being then laid on a bed in the same room, the people present could not for a long time bend either of his arms or legs.

Between the said 15th of November and the 11th of January, the two women appeared often to the boy, their hands cold, their eyes staring, and their cheeks and lips pale. In this manner on a Thursday about noon, the boy being newly laid into his bed, Brooks and Coward appeared to him, and told him, That what they had begun

they could not perform. But if he would say no more of it, they would give him money, and so put a two-pence into his pocket. After which they took him out of bed, laid him on the ground, and vanished, and the boy was found by those who came next into the room, lying on the floor as if he had been dead. The two-pence was seen by many, and when it was put into the fire and hot, the boy would fall ill; but as soon as it was taken out and cold, he would be as well as before. This was seen and observed by a minister, when the boy was in one room, and the two-pence (without his knowledge) put into the fire in another, and this was divers times tried, in the presence of several persons.

Between the 8th of December and the 17th of February in the same year, divers persons at sundry times, heard in the boy, a noise like the croaking of a toad, and a voice within him saying, Jane Brooks, Alice Coward, twelve times in near a quarter of an hour. At the same time some held a candle before the boy's face, and earnestly looked on him, but could not perceive the least motion of his tongue, teeth, or lips, while the voice was heard.

On the 25th of February between two and three in the afternoon, the boy being at the house of Richard Isles, in Shepton Mallet, went out of the room into the garden: Isles's wife follow'd him,

him, and was within two yards when she saw him rise up from the ground before her, and so mounted higher and higher, till he passed in the air over the garden wall, and was carried so above ground more than thirty yards; falling at last at one Jordan's door at Shepton, where he was found as dead for a time; but coming to himself, told Jordan, that Jane Brooks had taken him up by the arm out of Isles's garden, and carried him in the air, as above related.

The boy at several other times, was gone on the sudden, and upon search after him, found in another room as dead, and sometimes strangely hanging above the ground; his hands being flat against a great beam at the top of the room, and all his body two or three feet from the ground. There he hath hung a quarter of an hour together, and being afterwards come to himself, he told those that found him, that Jane Brooks had carried him to that place, and held him there. Nine people at a time saw the boy so strangely hanging by the beam.

From the 15th of November to the 10th of March following, he was, by reason of his fits, much wasted in his body; but after that time, being the day the two women were sent to gaol, he had no more of those fits.

Jane Brooks was condemn'd at Charde assizes, and executed, March 26, 658.

This

This is the sum of Mr. Hunt's narrative, which concludes with both the justices attestation, thus:

The aforesaid passages, were some of them seen by us; and the rest, and some other remarkable ones, not here set down, were upon the examination of several credible witnesses, taken upon oath before us.

Subscribed

ROBERT HUNT,
JOHN CARY.

**The Witchcrafts of ELIZABETH
STYLE, as appeared on several Ex-
aminations before the Justice.**

EXAM. Richard Hill, of Stoke Trister, in the county of Somerset, Yeoman, being examin'd upon oath, January 23, 1664, before Robert Hunt, Esq; one of his majesty's justices for that county, concerning the bewitching of his daughter by Elizabeth Style, declareth, That his daughter Elizabeth Hill, about the age of thirteen years, hath been for about three months last past, taken with very strange fits, which have held for two or three hours and more; and that in those fits, the child hath told her father, the examinant, and others, that one Elizabeth Style
of

of the same parish, appeared to her, and is the person that tormented her. She also in her fits, usually tells what cloaths Elizabeth Style hath on at the time, which the informant and others have seen and found true.

He saith farther, that about a fortnight before Christmas last, he told Style, that his daughter spoke much of her in her fits, and did believe that she was bewitched by her. Whereupon Francis White, Walter and John Thick being present, willed her to complain to the justice against him, for accusing of her. But she having used several put offs, said, she would do worse than fetch a warrant. After which, the girl grew worse than before, and at the end of a fit, she tells the examinant when she shall have another, which happen accordingly, and affirms, that Style tells her when the next fit shall come. He informs farther, that Monday night after Christmas Day, about nine of the clock, and four or five times since, about the same hour of the night, his daughter had been more tormented than formerly, and that tho' held in a chair by four or five people, sometimes six, by the arms, legs, and shoulders, she would rise out of her chair, and raise her about three or four feet high. And after that, in her fits, she would have holes made in her hands, wrist, face, neck, and other parts of her body, which the informant, and others that saw them, conceived to be with thorns; for they saw

saw thorns in her flesh, and some they hooked out. That upon the child's pointing with her finger from place to place, the thorns and holes immediately appear'd to the informant and others looking on. And as soon as the child can speak after the fit, she saith, that widow Style did prick her with thorns in those several places, which was horrible torment, and she seemed to the informant and others standing by, to be in extreme pain and torture. The child hath been so tormented and pricked with thorns four several nights, at which time the informant and many other people have seen the flesh rise up in little bunches, in which holes did appear. The pricking held about a quarter of an hour at a time, during each of the four fits, and the informant hath seen the child take out some of those thorns.

The same Richard Hill, examined January 26, 1664, informs, that when he rode from the justices house, with a warrant to bring Style before him, his horse on a sudden sat down on his breech, and he could not after ride him; but as soon as he attempted to get up, his horse would sit down, and paw with his fore-feet. He saith farther, that since Style was examined before the justice, and made her confession to him, she hath acknowledged to the informant, that she had hurt
his

his daughter, and that one Anne Bishop and Alice Duke, did join in bewitching her.

Taken upon oath before me,

ROBERT HUNT.

2. EXAM. William Parsons, rector of Stoke Trister, in the county of Somerset, examined January 26, 1664, before Robert Hunt, Esq; concerning the bewitching of Richard Hill's daughter, saith, that on Monday night after Christmas Day, then last past, he came into the room when Elizabeth Hill was in her fit, many of his parishioners being present, and looking on. He there saw the child held in the chair by main force, by the people, plunging far beyond the strength of nature, foaming, and catching at her own arms and cloaths with her teeth. This fit he conceives held about half an hour. After some time, she pointed with her finger, to the left side of her head, next to her left arm, and then to her left hand, &c. and where she pointed, he perceived a red spot to arise, with a small black in the midst of it, like a small thorn. She pointed also to her toes, one after another, and expressed great sense of torment. This latter fit, he guesse, continued about a quarter of an hour, during most, or all of which time, her stomach seem'd to swell, and her head where she seem'd to be prick'd, did so very much. She sate foaming much of the time, and the next day after her fit, she shew'd the

Robert

cx.

examinant the places where the thorns were stuck in, and he saw thorns in those places.

Taken upon oath before me,

ROBERT HUNT.

3. EXAM. Nicholas Lambert, of Bayford, in the county of Somerset, Yeoman, examined upon oath, before Robert Hunt, Esq; January the 30th, 1664, concerning the bewitching of Richard Hill's daughter, by Elizabeth Stylo, testifieth, that Monday after Christmas Day last, being with others in the house of Richard Hill, he saw his daughter Elizabeth taken very ill, and in fits, that were so strong, that six men could not hold her down in a chair, in which she was sate, but that she would raise the chair up, in spite of their utmost force. That in her fits, not being able to speak, she would wrest her body as one in great torment, and point with her finger to her neck, head, arms, hands, wrists, and toes. And he, with the rest, looking on the places to which she pointed, saw on a sudden, little red spots arise, with black ones in the midst, as if thorns were stuck in them, but the child then only pointed, without touching her flesh with her finger.

Taken upon oath, before me,

ROBERT HUNT.

4. EXAM. Richard Vining, of Stoke Trister, butcher, examined, January 26, 1664, before Robert

Robert Hunt, Esq; concerning the bewitching of his wife, by Elizabeth Style, saith, that about two or three days before St James's Day, three years since, or thereabouts, his late wife Agnes fell out with Elizabeth Style, and within two or three days after, she was taken with a grievous pricking in her thigh, which pain continued for a long time, till after some physick taken from one Hallet, she was at some ease for three or four weeks. About the Christmas after the mentioned St. James's Day, Style came to the examinant's house, and gave Agnes his wife two apples, one of them was a very fair red apple, which Style desired her to eat, which she did, and in a few hours was taken ill, and worse than ever she had been before. Upon this, the examinant went to one Mr. Compton, who lived in the parish of Ditch Fate (the same who shewed a person his wife in a glass, in Mr. Mompeffon's story) for physick for his wife. Compton told him he could do her no good, for that she was hurt by a near neighbour, who would come into his house, and up into the chamber where his wife was, but would go out again without speaking. After Vining came home, being in the chamber with his wife, Style came up to them, but went out again without speaking a word. Agnes his wife continued in great pain till Easter Eve following, and then died. Before her death, her hip rotted, and one of her eyes swell'd out. She declared to him then, That
she

she believed Elizabeth Style had bewitched her, and that she was the cause of her death.

Taken upon oath, before me,

ROBERT HUNT!

While the Justice was examining Style at Wincaunton (which is not above six miles and a half from Stoke Trifter) upon same evidence against her, he observed that Richard Vining looked very earnestly upon him; whereupon he ask'd Vining if he had any thing to say to him? He answered, that Style had bewitched his wife, and told the manner, as in his deposition is related, Style seemed appall'd and concern'd, and the Justice saying to her, you have been an old sinner, and you deserve little mercy. She replied, I have asked God pardon for it. Mr. Hunt ask'd her, why then she would continue in such ill courses? She said, the devil tempted her; and then began to make some confession of his acting with her. Upon this, the Justice sent her to the constable's house at Bayford, in the parish of Stoke Trifter, and the next morning, went thither himself, accompanied with two gentlemen, Mr. Bull and Mr. Court, afterwards justices in the same county. Here she declared the whole matter, at this, and two other times after.

5. EXAM. Elizabeth Style, her confession of her witchcrafts, January 26, and 30, and February 7, 1664, before Robert Hunt, Esq; she then

then confessed, That the devil, about ten years since, appeared to her in the shape of a handsome man, and after, of a black dog; that he promised her money, and that she should live gallantly, and have the pleasure of the world for twelve years, if she would with her blood sign his paper, which was to give her soul to him, and observe his laws, and that he might suck her blood. This, after four solicitations, the Examinant promised to do; upon which he pricked the fourth finger of her right hand, between the middle and upper joint (where the sign at the examination remained) and with a drop or two of her blood, she signed the paper with an (O). Upon this, the devil gave her sixpence, and vanished with the paper.

That since he hath appeared to her in the same shape, and did on Wednesday last night past, but more usually he appears in the likeness of a dog, cat, and a fly like a millar; in which last he usually sucks in the poll about four o'clock in the morning, and did so January 27, and that it usually is pain to her to be so suck'd.

That when she hath a desire to do harm, she calls the spirit by the name of Robin, to whom when he appeareth, she uses these words, O satan, give me my purpose. She then tells him what she would have done. And that he

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should

should so appear to her, was part of her contract with him.

That about a month ago he appearing, she desired him to torment one Elizabeth Hill, and thrust thorns into her flesh, which he promised to do, and the next time he appeared, he told her he had done it.

That a little above a month since this examinant, Alice Duke, Ann Bishop, and Mary Penny, met about nine o'clock in the night, in the common near Trister Gate, where they met a man in black cloaths, with a little band, to whom they did courtesy and due observance, and the examinant verily believes that this was the devil. At that time Alice Duke brought a picture in wax, which was for Elizabeth Hill. The man in black took it in his arms and anointed its forehead, and said, I baptize thee with this oil, and used some other words. He was god-father, and the examinant and Ann Bishop, god-mothers. They called it Elizabeth or Bels. Then the man in black, this examinant, Ann Bishop, and Alice Duke stuck thorns into several places of the neck, hands, wrists, fingers, and other parts of the said picture. After which they had wine, cakes, and roast meat (all brought by the man in black) which they did eat and drink. They danced
and

and were merry, were bodily there, and in their cloaths,

She farther saith, that the same persons met againe at or near the same place about a month since, when Ann Bishop brought a picture in wax, which was baptized John, in like manner, as the other was the man in black was god-father, and Alice Duke, and this exaninant, god-mothers. As soon as it was baptized, Ann Bishop, stuck two thorns into the arms of the picture, which was for one Robert Newman's child at Wincaunton. After they had eaten, drank, danced, and made merry, they departed.

That she with Ann Bishop, and Alice Duke met at another time in the night, in a ground near Murnhull, where also met several other persons. The devil, then also there in the former shape, baptized a picture by the name of Ann or Rachel Hatcher. The picture one Dunford's wife brought, and stuck thorns in it. Then they also made merry with wine and cakes, and so departed.

She saith, before they are carried to their meetings, they anoint their foreheads and hand-wrists with an oil the spirit brings them, which smells raw, and then they are carried in a very short time, using these words as they pass, Thout,

tout, a tout, tout, throughout and about. And when they go off from their meetings, they say, Rentum tormentum.

That at their first meeting, the man in black bids them welcome, and they all make low obeysance to him, and he delivers some wax candles like little torches, which they give back again at parting. When they anoint themselves, they use a long form of words, and when they stick thorns into the picture of any they would torment, they say, a pox on thee, Ill'spise thee.

That at every meeting, before the spirit vanishes away, he appoints the next meeting, place and time, and at his departure there is a foul smell. At their meeting they have usually wine or good beer, cakes, meat, or the like. They eat and drink really when they meet in their bodies, dance also, and have musick. The man in black sits at the higher end, and Ann Bishop usually next him. He uses some words before meat, and none after; his voice is audible, but very low.

They are carried sometimes in their bodies and cloaths, sometimes without, and as this ex-aminant thinks, their bodies are left behind. When only their spirits are present, yet they know one another.

When

When they would bewitch man, woman, or child, they do it sometimes by a picture made in wax, which the devil formally baptizeth. Sometimes they have an apple, dish, spoon, or other thing from their evil spirit, which they give to the party to whom they would do harm. Upon which they have power to hurt the person who receives or eats it. Sometimes they have power to do mischief by a touch or a curse, by these they can mischief cattle, and by cursing without touching; but neither without the devil's leave.

That she hath been at several general meetings in the night at High Common, and a common near Marcomb, and a place near Marnhull, and other places, where have met John Combes, John Vining, Richard Dihes, Thomas Bolster, Thomas Dunning, James Bush, a lame man, Rachel King, Richard Lanmen, a woman called Dunford, Alice Duke, Ann Bishop, Mary Penny, and Christopher Ellen; all which did obeysance to the man in black, who was at every one of their meetings. Usually they have at them some picture baptized.

The man in black sometimes plays on a pipe or cittern, and the company dances. At last the devil vanishes, and all are carried to their

homes in a short space. At their parting they say, a boy! merry meet, merry part.

That the reason why she 'caused' Elizabeth Hill to be the more tormented was, because her father said she was a witch. That she had seen Alice Duke's familiar suck her, in the shape of a cat, and Ann Bishop's suck her in the shape of a rat.

That she never heard the name of God or Jesus Christ mentioned at any of their meetings.

That Ann Bishop, about five years and a half since, did bring a picture in wax to their meeting, which was baptized by the man in black, and called Peter. It was for Robert Newman's child in Wincaunton.

That some two years ago, she gave two apples to Agnes Vining, late wife of Richard Vining, and that she had one of the apples from the devil, who then appeared to her, and told her, that apple would do Vining's wife's business.

Taken in the presence of several grave and orthodox divines, before me,

ROBERT HUNT.

6. EXAM. William Parson's, rector of Stoke Trister, examined, February 7, 1604, before Robert
Hunt

Hunt, Esq; concerning Elizabeth Style's confession, saith, That he heard Style before the justice of peace, at the time of her examination, confess, as she hath done also to the examinant several times since, that she was in covenant with the devil, that she had signed it with her blood, that she had been with the devil at several meetings in the night, that at one time of these meetings, there was brought a picture in blackish wax, which the devil, in the shape of a man in blackish cloaths, did baptize by the name of Elizabeth Hill, that she did stick one thorn into the hand-wrists of the picture, that Alice Duke stuck thorns into the same, and that Ann Bishop and Mary Penny were present at that meeting with the devil.

Taken upon oath, before me,

ROBERT HUNT.

7. EXAM. Nicholas Lambert, examined again, January 26, 1664, before Robert Hunt, Esq; concerning what happened after Styles confession, testifieth, That Elizabeth Style having been examined before the Justice, made her confession, and committed to the officer: the justice required this examinant, William Thick, and William Read of Bayford, to watch her, which they did; and this informant sitting near Style, by the fire, and reading in the Practice of Piety, about three o'clock in the morning, there came from her head a glistering bright fly,

her poll, and that was the usual time when her familiar came to her.

Taken upon oath, before me,

ROBERT HUNT.

Alice Duke being examined likewise before the same justice confessed, that about eleven or twelve years ago, she entered into a compact with the devil, who appeared to her in the shape of a man, and signed it with her blood; that she had been at several meetings of witches, where was always present the devil, or man in black; and gives much the same account of what was transacted there, as we find in Elizabeth Style's confession above related.

That she hurt Thomas Garret's cows, because he refused to write affection for her.

That she hurt Thomas Conway, by putting a dish into his hand, which she had from the devil; she gave it him to give his daughter, for good handsel.

That she hurt Dorothy, the wife of George Vining, by giving her an iron slate to put into her steeling box.

That being angry with Edith, the daughter of Edward Watts, for treading on her foot, she
curled

curst Edith with a pox on you, and after touched her, which hath done her much hurt, for which she is sorry.

That being provoked by Swanton's first wife, she did before her death curse her with a pox on you, believes she did thereby hurt her, but denies she did bewitch Mr. Swanton's cattle.

She saith, that when the devil doth any thing for her, she calls for him by the name of Robin, upon which he appears, and when in the shape of a man, she can hear him speak, but his voice is very low. He promised her, when she made her contract with him, that she should want nothing; but ever since she has wanted all things.

Mary, the wife of Thomas Conway, examined March 6, 1664, saith, that her husband Thomas Conway, about a year ago, delivered her a little pewter dish, telling her he had it from Alice Duke, for good handsel for his daughter, who had lately lain in. In this dish she warmed a little deer suet and rose water, anointing her daughter's nipples with it, which put her to extreme pain; upon which suspecting harm from the dish, she put it into the fire, which then presently vanish'd, and nothing of it could afterwards be found. After, when she anointed her daughter's nipples with the same deer suet and
rose

rose water, warmed in a spoon, she complained not of any pain. She farther saith, that her husband, after he had received the dish from the hands of Alice Duke was taken ill in all his limbs, and held for a long time in a very strange manner.

Taken upon oath, before me,

ROBERT HUNT.

We might add several other examinations before the same justice : But as they all tend to the same effect ; and fearing lest we should cloy the reader by giving him too much of the same dish, we shall proceed to exhibit some other kind of examples, tho' still proceeding from the same evil root of bitterness, witchcraft.

The Trial of FLORENCE NEWTON, an Irish Witch at the Assizes at Cork, September 11, 1661.

THIS Florence Newton was committed to Youghall prison, by the mayor of the town, March 24, 1661, for bewitching Mary Langdon, who gave evidence against her at Cork, as follows.

Mary Langdon being sworn and examined,
what

what she had to say against the said Florence Newton, for any practice of witchcraft upon herself; and being bidden to look on the prisoner, her countenance changed pale, and she was very fearful to look towards her, but at last she did. And being ask'd whether she knew her, said she did, and wished she never had. Being ask'd how long she had known her, she said for three or four years; and that at Christmas last, the said Florence came to the deponent, at the house of John Pyne, of Youghall, where the deponent was a servant; and ask'd the deponent to give her a piece of beef out of the powdering tub; and the deponent answering her, that she would not give away her master's beef, Florence seemed very angry, and said, thou hadst as good have given it me, and so went away grumbling.

That about a week after, the deponent going to the water with a pail of cloth on her head, she met the said Florence Newton who came full in her face, and threw the pail off her head, and violently kiss'd her, and said, Mary, I pray thee, let thee and I be friends; for I bear thee no ill will, and I pray thee do thou bear me home. And that she, the deponent, went afterwards home, and that within a few days after, she saw a woman with a veil over her face, stand by her bed-side, and one standing by her like a little

little old man, in silk cloaths, and that this man, whom she took to be a spirit, drew the veil off from the woman's face, and then she knew it to be Goody Newton; and that the spirit spake to the deponent, and would have had her promise him to follow his advice, and she should have all things after her own heart; to which she says, she answered, that she would have nothing to say to him, for her trust was in the Lord.

That within a month after the said Florence had kissed her, she, this deponent, fell very ill of fits or trances, which would take her on the sudden, in that violence, that three or four men could not hold her; and in her fits she would often be taken with vomitings, and would often vomit up needles, pins, horse-nails, stubs, wool, and straw, and that very often. And being ask'd, whether she perceived at those times what she vomited? she said she did; for then she was not in so great distraction as in other parts of her fits she was. And that a little before the beginning of her fits, several (and very many) small stones would fall upon her as she went up and down, and would follow her from place to place, and from one room to another, and would hit her on the head, shoulders, and arms, and fall to the ground, and vanish away. And that she and several others would see them fall upon her, and on the ground, but could never take them,

save

save only some few, which she and her master caught in their hands; amongst which one that had a hole in it, she tied it (as she was advised) with a leathern thong to her purse, but it was vanished immediately, tho' the leather continued tied in a full knot.

That in her fits she often saw this Florence Newton, and cried out against her for tormenting of her, for she says, that she would several times stick pins into her arms, and some of them so fast, that a man must pluck three or four times to get out the pin, and they were stuck between the skin and the flesh. That sometimes she should be removed out of her bed into another room, sometimes she should be carried to the top of the house, and laid on a board betwixt two collar beams, sometimes put into a chest, sometimes under a parcel of wool, sometimes betwixt two feather beds on which she used to lie, and sometimes betwixt the bed and the mat in her master's chamber, in the day time. And being ask'd how she knew she was thus carried about and disposed of, seeing in her fits she was in a violent distraction? She answered, she never knew where she was, till they of the family and the neighbours with them, would be taking her out of the places whither she was so carried and removed. And being ask'd the reason wherefore she cried out so much against the said Florence
Newton

Newton in her fits? She answered, because she both saw her, and felt her torturing.

And being asked, how she could think it was Florence Newton that did her this prejudice? She said, first because she threaten'd her; then because after she had kiss'd her, she fell into these fits, and that she both saw and felt her tormenting. And, lastly, that when the people of the family, by advice of the neighbours, and consent of the mayor, had sent for Florence Newton, to come to the deponent, she was always worse when she was brought unto her, and her fits more violent than at another time. And that after the said Florence had been committed at Youghall, the deponent was not troubled, but was very well till a little while after the said Florence was removed to Cork, and then the deponent was as ill as ever before. And the mayor of Youghall, one Mr. Mayre, then sent to know whether the said Florence were bolted (as the deponent was told) and finding she was not, order was given to put her bolts on her; which being done, the deponent saith, she was well again, and so hath continued ever since. And being asked, whether she had such like fits before the said Florence gave her the kiss, she saith, she never had any, but believes that with that kiss she bewitched her, and the rather because she hath heard from Nicholas Pyne, and others,

others, that the said Florence had confessed as much.

Mary Langdon having closed her evidence, Florence Newton peep'd at her, as it were betwixt the heads of the bystanders that interpoled betwixt her and the said Mary, and lifting up both her hands together, as they were manacled, cast them in an angry violent motion (as was seen and observed by W. Ashton) towards this said Mary, as if she intended to strike at her, if she could have reach'd her, and said, now she is down. Upon which the maid fell suddenly down to the ground like a stone, and fell into a most violent fit, that all the people that could come to lay hands on her could scarce hold her, she biting her own arms, and shrieking out in a most hideous manner, to the amazement of all the beholders. And continuing so for about a quarter of an hour (the said Florence Newton sitting by herself all that while pinching her own hands and arms, as was sworn by some that observed her) the maid was order'd to be taken out of court, and carried into a house. Whence several persons after that brought word, that the maid was in a vomiting fit, and they brought in several crooked pins, and straws, and wool, in white foam like spittle in great proportions: whereupon the court having taken notice, that the maid had said she had been very well when the

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the said Florence was in bolts, and ill when out of them, till they were again put on her, demanded of the jailor if she was in bolts or no; he said she was not, but only manacled. Upon which, order was given to put on her bolts; and on putting them on, she cried out she was kill'd, she was undone, she was spoiled, why do you torment me thus? and so complaining grievously for a quarter of an hour. And then came in a messenger from the maid, and informed the court she was well. At which Florence immediately and cholerickly pronounced these words; She is not well yet. And being demanded how she knew she was not well? She denied she said so, tho' many in court heard her say the words; and she said; if she did, she knew not what she said, being old and disquieted, and distracted with her sufferings. But the maid being reasonably come to herself, was, before the court knew any thing of it, sent out of town to Youghall, and so was no farther examined by the court.

The fit of the maid being urged by the court with all the circumstances of it upon Florence to have been a continuance of her devilish practice, she denied it; and likewise the motion of her hands, or the saying, now she is down, tho' the court saw the first, and the words were sworn by one Roger Moor. And one Thomas Harrison

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swore

swore that he had observed the said Florence to peep at her, and used that motion with her hands, and saw the maid immediately fall upon that motion, and heard the words, now she is down, uttered.

Nicholas Stout deposed, That he had oft tried, having heard it often said, that witches could not say the Lord's Prayer, whether she could say that prayer or no, and found she could not. Whereupon she said she could say it, and had often said it, desired the court to hear her say it; they gave her leave, and four times together, after these words, give us this day our daily bread, she continually said, as we forgive them, always leaving out the words, and forgive us our trespasses; upon which the court appointed one near her to teach her these words she so left out. But either she could not or would not say them, using only these or the like words when these were repeated, ay, ay, trespasses, that's the words. And being often pressed to utter the words as they were repeated to her, she did not. And being asked the reason, she said she was old, and had a bad memory; and being asked how her memory serv'd her so well for other parts of the prayer, and only fail'd her for that, she said she knew not, neither could she help it.

John Pyne deposed, that about January last, the
said

saide Mary Langdon being his servant, was much troubled with little stones that were thrown at her wherever she went, and that he hath seen them come as if they were thrown at her; others as if they dropped on her, and that he has seen great quantities of them, and that they would after they had hit her fall on the ground, and then vanish, so that none of them could be found. And farther, that the maid once caught one of them, and he himself another, and one of them with a hole in it, she tied to her purse, but it vanish'd in a little time, but the knot of the leather that tied it remained unalter'd. That after these stones had thus haunted her, she fell into most grievous fits, wherein she was so violently distracted, that four men would have much ado to hold her, and that at the highest extremity of her fits, she would cry out against Gammer Newton, for hurting and tormenting of her. That sometimes the maid would be reading in the bible, and on a sudden he hath seen the bible struck out of her hand, into the middle of the room, and she immediately cast into a violent fit. That in her fits, he hath seen two bibles laid on her breast, and in the twinkling of an eye, they would be cast between the two beds the maid lay on, sometimes thrown into the middle of the room; and that Nicholas Pyne held the bible in the maid's hands so fast, that it being suddenly snatch'd away, two of the leaves were torn. That in many other fits the

maid was removed strangely in the twinkling of an eye, out of the bed, sometimes into the bottom of a chest with linen, under all the linen, and the linen not at all disordered, sometimes between the two beds she lay on, sometimes under a parcel of wool, sometimes betwixt his bed and the mat of it in another room; and once she was laid on a small deal board, which lay on the top of the house betwixt two collar beams, where he was forced to rear up ladders to fetch her down. That in her fits she hath often vomited up wool, pins, horse-nails, straw, needles, and moss, with a kind of white foam or spittle, and hath had several pins stuck into her arms and hands, that sometimes a man must pull three or four times before he could pull them out; and some have been stuck between the flesh and the skin, where they might perfectly be seen, but not taken out, nor any place seen where they were put in. That when the witch was brought into the room where she was, she would be in more violent and longer lasting fits than at other times. That all the time the witch was at liberty, the maid was ill; as soon as she was committed and bolted, she recovered and was well, and when the witch was removed to Cork the maid fell ill. And thereupon the mayor of Youghall sent to see if she was bolted, and to acquaint them that the maid was ill, and to desire them to bolt the witch if she was not so.

That

That she immediately mended, and was as well as ever she was; and when the messenger came from Cork, and told them when the witch was bolted, it fell out at the very time the maid amended at Youghall.

Nicholas Pyne deposed, that the second night after the witch was in prison, being the twenty-fourth of March last, he and Joseph Thomson and Roger Hawkins, and some others, went to speak with her concerning the maid, and told her that it was the general opinion of the town that she had bewitched her, and desired her to deal freely with them, whether she had bewitched her or no. She said she had not bewitched her, but it may be she had overlooked her, and that there was a great difference between bewitching and overlooking, and that she would not have done her any harm if she had not touch'd her, and that therefore she had kiss'd her. And she said, that what mischief she thought of at that time she kiss'd her, that would fall upon her, and she would not confess but she had wronged her, and thereupon fell down upon her knees, and prayed God to forgive her for wronging the poor wench. They wish'd that she might not be wholly destroy'd by her; to which she said, it must be another that must help her, and not they that did the harm. And then she said, there were others, as Goody-Halfpenny, and

Goody Dod in town, that could do these things as well as she, and that it might be one of them that had done the maid wrong.

That towards evening, the door of the prison shook, and she arose up hastily and said, What makest thou here this time a night; and there was a very great noise, as if somebody with bolts and chains had been running up and down the room; and they asked her what it was she spoke to, and what it was made the noise? and she said, she saw nothing; neither did she say any thing, and if she did it was she knew not what. But the next day she confessed it was a spirit, and her familiar in the shape of a greyhound.

And he said farther. That he and Mr. Edward Perry, and others, for tryal, took a tile of the prison next the place where the witch lay, and carried it to the house where the maid liv'd, and put it into the fire till it was red hot, and then dropped some of the maid's water upon it, and the witch was then grievously tormented, and when the water was consumed she was well again.

And as to the stones falling on and cast at the maid, as to the maid's fits, her removal into the chen, under the wool, between the feather beds, on the top of the deal board betwixt two
follar

ollar beams, concerning the bibles and their removes, his holding one of them in the maid's hands till two of the leaves were torn out, concerning the maid's vomiting, and calling out against the witch, he agrees perfectly with John Pyne throughout, as before.

Edward Perry deposed, that he, Mr. Greatrix, and Mr. Blackwall, went to the maid, and Mr. Greatrix and he had read of a way to discover a witch, which he would put in practice. And so they sent for the witch, and set her on a stool, and a shoemaker with a strong awl endeavoured to stick it in the stool, but could not till the third time. And then they bad her come off the stool, but she said she was very weary and could not stir. Then two of them pulled her off, and the man went to pull out his awl, and it drapt into his hand with half an inch broke off of the blade of it: they all looked to find it where it had been stuck, but could not find any place where an entry had been made by it. Then they took another awl, and put it into the maid's hand, and one of them took the maid's hand, and ran violently at the witch's hand with it, but could not enter it, tho' the awl was so bent, that none of them could put it strait again. Then Mr. Blackwall took a launce, and launced one of her hands an inch and a half long, and a quarter of an inch deep,

but it bled not at all. Then he launced the other hand, and then they bled.

He further saith, that after she was in prison, he went with Roger Hawkins and others to discourse with the witch about the maid, and they ask'd what it was she spoke to the day before; and after some denial, she said it was a greyhound which was her familiar, and went out at the window; and then she said, if I have done the maid hurt I am sorry for it. And being then asked whether she had done her any hurt, she said she never did bewitch her, but confessed she overlooked her that time she kiss'd her, but that she could not now help her, for none could help that did the mischief, but others. And further saith, that after the assizes at Casshall, he meeting with one William Lap, and discoursing about these passages with him, the said Lap told the deponent, that if he would but take a tile off the house near the place where the witch lay, and heat it red hot in the fire, and then take some of the maid's water and drop upon it, that so long as this was doing, he should find the witch most grievously tormented. That afterwards he, Edward Perry, Nicholas Pyne, and others, put this in practice, and found that the witch was extremely tormented and vexed, and when the experiment was over she came to herself; and then they asked her how she came

came to hurt the maid? She said, that what evil she thought against the maid that time she kiss'd her, that would fall upon her, and that she could not have hurt her except she had touch'd her, and then she fell on her knees and confessed she had wronged the maid, and desired God to forgive her. And then they put her upon saying the Lord's Prayer, but she could not say the words, and forgive us our trespasses.

Mr. Wood, a minister deposed, That having heard of the stones dropp'd and thrown at the maid, and of her fits, and meeting with the maid's brother, he went along with him to the maid, he found her in a fit, crying out against Gammer Newton, that she pricked her and hurt her. And when she came to herself, he asked her, what had touch'd her? and she said, Gammer Newton. The deponent said, why, she was not there. Yes, said she, I saw her by my bedside. The deponent then asked her, the original of all, which she related from the time of her begging the beef, and after kissing, and so to that time. That then they caused the maid to be got up, and sent for Florence Newton, but she refused to come, pretending she was sick, tho' indeed it appeared she was very well. Then the mayor of Youghall came in and spake with the maid, and then sent again, and caused Florence Newton to be brought in, and immediately the maid fell into her fit far more violent, and
three

three times as long as at any other time; and all the time the witch was in the chamber the maid cried continually of being hurt here and there, but never named the witch; but as soon as she was removed, then she cried out against her by the name of Gammer Newton, and this for several times. And still when the witch was out of the chamber, the maid would desire to go to prayers, and he saw good affections in her in time of prayer; but when the witch was brought in again, tho' never so privately, altho' she could not possibly, as he conceives, see her, she would be immediately senseless and like to be strangled, and so would continue till the witch was taken out, and then tho' never so privately carried away, she would come again to her senses. That afterwards Mr. Greatrix, Mr. Blackwall, and some others, who would need satisfy themselves in the influence of the witch's presence, tried it, and found it several times. Altho' he did it with all possible privacy, and so as none could think it possible for the maid to know either of the witch's coming in or going out.

Richard Mayre, mayor of Youghall deposed, That about the twenty-fourth of March last, he sent for Florence Newton, and examined her about the maid, and she at first denied, and accused good wife Halspenny and good wife Dod,

but

but at length, when he had caused a boat to be provided, and had thought to have tried the water experiment on them all three, then Florence Newton confessed she had overlooked the maid, and done her wrong with a kiss, for which she was heartily sorry, and desired God to forgive her. That then he likewise examined the other two women, Halfpenny and Dod, but they utterly denied it, and were content to abide any tryal: Whereupon he caused both Florence, Halfpenny, and Dod to be carried to the maid, and he told her, these two women or one of them were said by Gammer Newton to have done her hurt: But she answered, no, no; they are honest women; it is Gammer Newton that hurts me, and I believe she is not far off. That then they afterwards brought in Newton privately, and then she fell into a most violent fit ready to be strangled, till the witch was removed, and then she was well again, and this for three several times. He farther deposed, that there were three aldermen in Youghall, whose children she had kiss'd, as he had heard them affirm, and all the children died presently after. And to the sending her to Cork to have the bolts put on, swears as before deposed.

Hitherto we have heard the most considerable evidence touching Florence Newton's witchcraft upon Mary Langdon, for which she was committed to Youghall prison, March 24, 1661; but April following she bewitched one David Jones to death,

by

by kissing his hand thro' the grate of the prison, for which she was indicted at Cork assizes; and the evidence is as follows:

Elnor Jones, relict of the said David Jones, being sworn and examined in open court, what she knew concerning any practice of witchcraft by the said Florence Newton upon the said David her husband, deposed, That in April last, the said David, her late husband, having been out all the night, came home early the next morning, and said to her, Where dost thou think I have been all night? To which she answered, she knew not. He replied, I and Frank Befely have been standing centinel over the witch all night. To which she said, why, what hurt is that? Hurt, quoth he, marry, and I doubt it is never the better for me, for she hath kiss'd my hand, and I have had a great pain in that arm, and I verily believe she hath bewitched me, if ever she bewitched any man, to which she answered, the Lord forbid! That all the night and continually from that time, he was restless and ill, complaining exceedingly of a great pain in his arm for seven days together; and at seven days end he complained that the pain was come from his arm to his heart, and then kept his bed, night and day grievously afflicted, and crying out against Florence Newton, and about fourteen days after died.

Francis

Francis Befely deposed. That about the time above-mentioned, meeting with the said David Jones, and discoursing with him of the several reports then stirring against the said Florence Newton (who was then in prison at Youghall, for bewitching Mary Langdon), viz. That she had several familiars resorting to her in sundry shapes; the said David Jones told him, the said Francis Befely, that he had a great mind to watch her one night, to observe whether he could see any cats or other creatures resort to her thro' the grate, as 'twas suspected they did, and desired the said Francis to go with him, which he did; And that when they came thither, David Jones came to Florence, and told her, that he had heard she could not say the Lord's Prayer, to which she answer'd. She could. He then desired her to say it; but she excused herself by the decay of her memory thro' old age: Then David Jones began to teach her, but she could not, or would not say it, tho' often taught it.

Upon which the said Jones and Befely being withdrawn a little from her, and discoursing upon her not being able to say this prayer, she called out to Jones, and said, David, David, come hither, I can say the Lord's Prayer now. Upon which David went towards her, and the said deponent would have pluck'd him back, and have persuaded him not to go to her, but he would

not

not be persuaded, but went to the grate to her, and she began to say the Lord's Prayer, but could not say, forgive us our trespasses, so that David again taught her, which she seem'd to take very thankfully, and told him she had a great mind to have kiss'd him, but that the grate hinder'd, but desired she might kiss his hand; whereupon he gave her his hand thro' the grate, and she kiss'd it, and towards break of day they went away and parted, and soon after, he heard that David Jones was ill. Whereupon he went to visit him two or three days after, and found him very ill of a pain in the arm, which he exceedingly complained of, and told the deponent, that ever since he parted with him, he had been seized with that pain, and that the old hag had bewitch'd him when she kiss'd his hand, and that she had him now by the hand, and was pulling off his arm. And he said, do you not see the old hag how she pulls me? Well, I lay my death to her, she has bewitch'd me. And several times after, would complain that she had tormented him, and bewitched him, and that he laid his death to her. And after fourteen days languishing he died.

The

**The Narrative of Mr. POOL, an Officer
in the Court to JUDGE ARCHER, in
his Circuit, concerning the Trial
of JULIAN COX, for Witchcraft.**

JULIAN COX, aged about 70, was indicted at Taunton in Somersetshire, at the summer assizes, 1663, before Judge Archer, for witchcraft, which she practised on a young maid, whereby her body languished, and was impaired of health, by reason of strange fits on account of the said witchcraft.

The evidence against her was divided into two branches: First, to prove her a witch in general; secondly, to prove her guilty of the witchcraft contained in the indictment.

For proof of the first particular: The first witness was a huntsman, who swore that he went out with a pack of hounds to hunt a hare, and not far from Julian Cox's house, he at last started a hare. The dogs hunted her very close, and the third ring hunted her in view, till at last the huntsman perceiving the hare almost spent, and making towards a great bush, he ran on the other
side,

side of the bush to take her up, and preserve her from the dogs; but as soon as he had laid hands on her, it proved to be Julian Cox, who had her head grovelling on the ground, and her globes (as he express'd it) upwards. He knowing her, was so affrighted that his hair stood an end; and yet spake to her, and ask'd her what brought her there? But she was so out of breath, that she could not make him any answer. His dogs also came up with full cry to recover their game, and smelt at her, and so left off hunting any farther. And the huntsman with his dogs went home presently, sadly affrighted:

Secondly, another witness swore, that as he passed by Cox's door, she was taking a pipe of tobacco on the threshold of her door, and invited him to come in and take a pipe, which he did; and as he was smoking, Julian said to him, neighbour, look what a pretty thing there is! He look'd down, and there was a monstrous great toad between his legs, staring him in the face. He endeavour'd to kill it by spurning it, but could not hit it. Whereupon Julian bade him forbear, and it would do him no hurt; but he threw down his pipe and went home (which was about two miles off) and told his family what had happen'd, and that he believed it was one of Julian Cox's devils.

After,

After, he was taking a pipe of tobacco at home, and the same toad appear'd betwixt his legs. He took the toad out to kill it, and to his thinking, cut it into several pieces; but returning to his pipe, the toad still appeared. He endeavour'd to burn it, but could not. At length he took a switch and beat it; the toad ran several times about the room to avoid him, he still pursuing it with correction; at length the toad cried, and vanished, and he was never after troubled with it.

Thirdly, another swore, that Julian pass'd by his yard while his beasts were in milking, and stooping down scored on the ground for some small time; during which time his cattle ran mad, some run their heads against the trees, and most of them died speedily. Whereupon concluding they were bewitched, he was after advised to this experiment, to find out the witch, viz. to cut off the ears of the bewitch'd beasts, and burn them, and that the witch should be in misery, and could not rest till they were pluck'd out; which he tried, and while they were burning, Julian Cox came into the house, raging and scolding, that they had abused her without cause, but she went presently to the fire, and took out the ears that were burning, and then she was quiet.

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Fourthly,

Fourthly, another witness swore, that she had seen Julian Cox fly into her own chamber window, in her full proportion, that she very well knew her, and was sure it was she.

Fifthly, another evidence was the confession of Julian Cox herself, on her examination before a justice of peace, which was to this purpose: That she had been often tempted by the devil, but never consented. That one evening she walk'd out about a mile from her own house, and there came riding towards her three persons upon three broom staves, borne up about a yard and a half from the ground; two of them she formerly knew, who were a witch and a wizard that were hang'd for witchcraft several years before. The third person she knew not; he came in the shape of a black man, and tempted her to give him her soul, or to that effect, and to express it by pricking her finger, and giving her name in blood in token of it, and told her, That she had revenge against several persons that had wrong'd her, but could not bring her purpose to pass without his help; and that upon the terms aforesaid he would assist her to be revenged against them; but she said, she did not consent to it. This was the sum of the general evidence to prove her a witch.

But now for the second particular, to prove
her

her guilty of the witchcraft upon the maid, whereof she was indicted, this evidence was offer'd.

It was prov'd that Julian Cox came for alms to the house where this maid was a servant, and that the maid told her, she should have none, and gave her a cross answer that displeased Julian; whereupon Julian was angry, and told the maid she should repent it before night, and so she did; for before night she was taken with a convulsion fit, and that after that left her, she saw Julian Cox following her, and cried out to the people of the house to save her from Julian.

But none saw Julian but the maid, and all did impute it to her imagination only. And in the night she cried out of Julian Cox, and the black man, that they came upon her bed, and tempted her to drink something they offer'd her; but she cried out, she defied the devil's drenches. This also they imputed to her imagination, and bade her be quiet, because they in the same chamber with her did not see or hear any thing, and they thought it had been her conceit only.

The maid the next night expecting the same conflict she had the night before, took up with

her a knife, and laid it at her bed's head. About the same time of the night as before, Julian and the black man came again upon the maid's bed, and tempted her to drink that which they brought, but she refused, crying, in the audience of the rest of the family, That she defied the devil's drenches, and took the knife and stabb'd Julian, and, as she said, wounded her in the leg, and was importunate with the witness to ride to Julian Cox's house presently to see if it was not so. The witness went and took the knife with him. Julian Cox would not let him in, but they forc'd the doot open, and found a fresh wound in Julian's leg, as the maid had said, which did suite with the knife, and Julian had been just dressing it when the witness came. There was blood also found upon the maid's bed.

The next morning the maid continued her outcries, that Julian Cox appear'd to her on the house-wall, and offer'd her great pins, which she was forc'd to swallow. And all the day the maid was observ'd to convey her hand to the house-wall, and from the wall to her mouth, and she seem'd by the motion of her mouth, as if she did eat something; but none saw any thing but the maid, and therefore thought still it might be her fancy, and did not much mind it. But towards night this maid began to be very ill, and complain'd, that the pins that Julian forc'd

her

her to eat out of the wall, did torment her in all parts of her body so that she could not endure it, and made lamentable outcries thro' pain, whereupon, several persons being present, the maid was undress'd, and in several parts of her body several great swellings appeared, and out of the heads of the swellings, several pins points appeared which the witness took out; and upon the trial there were about thirty great pins produc'd, which I myself handled, all which were sworn to by several witnesses, that they were taken out of the maid's body, in manner aforesaid.

Judge Archer who tried the prisoner, told the jury, That he had heard that a witch could not repeat that petition in the Lord's Prayer, and lead us not into temptation, and having this occasion, he would try the experiment, and told the jury, that whether she could or could not they were not in the least measure to guide their verdict according to it, because it was not legal evidence, but that they must be guided in their verdict by the former evidences given in upon oath only.

The prisoner was call'd for up to the next bar to the court, and demanded if she could say the Lord's Prayer? She said she could, and went over the prayer readily, till she came to that petition; then she said, and lead us into temptation,

or, lead us not into no temptation; but could not say, and lead us not into temptation, tho' she was directed to say it after one that repeated it to her distinctly; but she could not repeat it otherwise than is express'd already, tho' they tried to do it near half a score times in open court.

After all which, the jury found her guilty, and judgment having been given upon her, she was executed without any confession of the fact.

The Possessed; or, the Demoniac of Surrey.

THE history of this strange affair, is contained in the following testimonies and informations, upon oath, of several persons, voluntarily offer'd, concerning Richard Dugdale, of Whalley, in Lancashire, gardener; taken before Hugh Lord Willoughby, and Ralph Egerton, Esquires, justices for the said county, at Holcomb, July 29, 1695.

Thomas Dugdale, father of the said Richard Dugdale, maketh oath, that he consulted one Crabtree in behalf of his said son, then under a strange distemper, and had his answer, that if
there

there was money enough he could effect the cure; whereupon the said deponent seeing his son's body much weaken'd with the said Crabtree's physic, and his fits more violent, applied himself to Mr. Jolly, a neighbouring minister, and others of his brethren in the ministry. And this deponent says, he hath seen his son vomit up stones several times, and other things. Once he declared, he must either vomit up gold, silver, or brass rings, and hair-buttons, and accordingly did so. At other times he vomited great stones, also blue stones like flints.

One time he vomited a stone an inch and a half long, and an inch and a half broad, having blood upon the edges, which this deponent and others standing by him, apprehended to be painful to him.

And further this deponent maketh oath, That one day a little before night, walking by his said son then in a fit, it growing dark a candle being brought in, the deponent looking upon him, there was a great stone laid upon his belly, weighing about twelve or thirteen pounds, this deponent not knowing how it came there, nor were there any such-like stones about the house. Besides, stones have been thrown at the barn-side, falling very thick upon the door, yet this deponent could never discover the hand that

threw them, nor any person employ'd therein, altho' this deponent's wife was hit with one of them but without any hurt. At other times the said Richard Dugdale would cast geese dung at this deponent, and others standing by, which he seemed to fetch out of the barn-side; altho' neither this deponent, nor those that were with him could find any there, nor discover any one that brought it, nor were there any geese kept at the house, nor other geese came near it. And lastly, this deponent saith, That his son would run upon his hands and feet together, as fast as most men could run upon their feet alone, and his body would be sometimes so heavy, that two or three strong men could hardly lift him up; and at other times as light as a bag of feathers.

John Walmfly of Harwood, in the said county of Lancaster, sadler, deposes, That he hath seen the said Richard Dugdale in a fit, held in a chair by six men. And whilst his feet were off the ground, he hath leaped up in the chair for two or three hours together, as fast as a man can ordinarily count any thing, and hath so sweated thro' his cloathis, that it hath stood like a dew upon them. Moreover, this deponent hath taken the said Richard Dugdale by the shoe, betwixt this deponent's fore-finger and thumb, another taking him at his head, and so lifting him up, this

this deponent could not think he weighed six pounds.

And further this deponent says, That Mr. Jolly the minister, sending word by him to the said Richard's father, that the ministers would be at his house, called Surrey, on such a day, this deponent going the same day he was spoken to with his errand, the said Richard declared it before this deponent mention'd it; as likewise what ministers would be there.

And further, this deponent upon his oath saith, That the said Richard Dugdale in some of his fits, opening his hand, hath received written papers into it, none of the by-standers knowing how they came thither, which the said Richard Dugdale hath given people about him. Also the said deponent hath seen him shuffle rushes like cards, and play games on them, as tho' he had been playing with some other person with whom he had chid about the casts, cursing and swearing about his play, saying, Do not gamesters thus? He likewise play'd with rushes as if they had been dice, and using exactly several expressions, saying, People think this is laid upon me for my sins, but I never was a gamester in my life, neither know I how to play at such games when out of my fits. And the said Richard Dugdale did likewise play at bowls, making

making bowls of rushes; and when he had thrown the jack, he said, I must now throw my gill; then running a good way, as if he had been running after a bowl, swearing, run, run, flee, flee, hold a bias; and sometimes he caught up rushes, as if they had been bowls, swearing, firrah, stand out of the way, or I'll knock out your brains; adding, I never was a bowler: But don't gentlemen do thus?

And this deponent says, That the said Richard Dugdale had several fits, after being threaten'd with his being brought before a justice of peace. Once being in his last fit, when this deponent was present, he declared his fit was thro' obsession, and in a combination, which should never be discover'd whilst the world endured. And this deponent hath seen him in a great fit, as in a great agony with something he could not see, and they hath been taken up and thrown backwards set upon his head, and so stood till he was pulled down by one John Fletcher. As also this deponent hath heard him curse and swear, his gesture being so terrible, it would have frighted a man to come near him, and yet in a moment's time after, in such a fear that he sought to creep into any hole, or behind any body to have hid himself, and so lamented himself, as moved the standers-by with great compassion. He would at other times have told
when

when his fits would begin, when he had two or three in one day, or three or four days asunder, wherein he was never disproved, that he knew of, which fits commonly began in the calf of his leg, and wrought upwards into the chest of his body, and then he was thrown down, where he would lie for a good while as dead, or breathless, and then would have a strange noise in his mouth and nose, and there would to his apprehension, be something like whelps in his bosom before he rose, after which sometimes he would be very furious, sometimes more quiet.

John Livesy, of Clayton, in the county of Lancaster, maketh oath, That he the deponent being at home with him, the said Richard Dugdale, he cursed and swore, making answer to something at the window that he could not see, whom he called Nicholas, saying, he would go with him. And this deponent being with him at the chapel door, he then being in a trance, this deponent observed there would be such noise in his breast, as went in chorus with the people's voices, singing, or tuning as they did, and ceasing when they ceased; and whilst his eyes were close shut, he told a woman she had a pipe in her pocket, which proved very true.

Also this deponent hath seen him run over three or four stiles with his eyes closed, and hath heard his voice as in his ordinary discourse, when
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the deponent hath been above a mile distant from him.

Nathaniel Waddington, of Altham, in the county of Lancaster, husbandman, upon his oath saith, That he hath carried the said Richard Dugdale in one of his fits, for the space of eight roods, that at the beginning of some of his fits he would be as light as a feather-bolster, but before he came out, heavier than a load of corn. That sometimes this deponent hath taken him off the ground by his buttons with one hand, and to this deponent's thinking, he hath weigh'd but twenty pounds. And further this deponent saith, That in some of his fits, a swelling as big as a man's hand in one of his legs, moved towards his knee, that in some of his fits he had more strength than six strong men.

John Darrell, of Wisnall, in the county of Lancaster, husbandman, maketh oath, That he hath seen the said Richard Dugdale dance upon his knees, without touching the ground with his toes, with his body bowed forward, and that for the space of a quarter of an hour, with as much activity, as if he had been upon his feet. And also seen him dance upon his toes, quickly changing to dance upon his knees, and so hath leaped up again upon his feet, and hath

hath seen him in his fits, have motions of dancing antickly, kept down in a chair.

William Seller, of Pendleton, in the county of Lancaster, husbandman, maketh oath, That he heard the said Richard Dugdale in his fits, utter words which this deponent understood not; in one of which fits, twelve men could not hold him, but with ease they could throw them a good distance from him. And another time, the deponent being told by Mr. Jolly, he expected the said Richard Dugdale would have a fit about seven o'clock next morning, wishing he would see the said Dugdale, giving this deponent five shillings for him. But before this deponent could come up to the said Richard Dugdale he said here is a man will bring money to-day, and fell a leaping and dancing in the barn, as a token of joy; but after awhile, seeming to be displeas'd with something, he said, Dick, Dick, thou shalt have meat enough; and not long after this, fell down as dead, and in a little time turned on his back, and seem'd to fall to doting; at which time this deponent, with Richard Dugdale his uncle, lifted him up twice, and found him as light as a hat or a walking-cane. And when he was sensible, this deponent demanded of him the occasion of his distemper, and whether he had not made some contract with the devil? He answer'd, would you have me to lie? This deponent

ponent also maketh oath, That at a meeting at one William Waddington's house in Altham, the said Richard Dugdale made such a noise, as terrified several people, insomuch that they left the house; and at the same time this deponent heard two distinct voices at once come from him the said Dugdale, the one being a very hideous noise, which running thro' the croud, put some people into horrible trembling, so that some of them said, They thought the devil went out of him.

Lawrence Robertshaw, of Harwood, in the county of Lancaster, woollen-weaver, depoleth, and saith upon oath, That he heard one of the ministers there present, and the devil, as he supposed, in the said Richard Dugdale, talk one to another. One passage this deponent well remembers, viz. The minister said, satan, thou hast made a trial both of heaven and hell, which of them likest thou best? To which an answer was given by satan (as this deponent supposed) saying hell is my palace and paradise, where I'll bring thee shortly. Upon which the said Richard Dugdale shiver'd, as if one joint would have fallen from another; and many other sayings could this deponent report, if he was required.

Thomas Booth, of Hay-houle, in the county
of

of Lancaster, carpenter, maketh oath, That he heard several voices coming from the said Richard Dugdale, his lips not moving, and his tongue appearing to be strangely rolled in a lump, and his eye-balls turned inwards, at the time when the several voices came from him. And further, this deponent saith, That in the time of his fits, the said Richard Dugdale was of an exceeding lightness, and again of an extraordinary heaviness, sometimes as light as a chip, and again as heavy as a horse, and all in one and the same fit.

James Abbot, of Whitberk, in the county of Lancaster, declares, That he went on purpose to see the said Richard Dugdale at Surrey, the place of his abode, having no acquaintance with him, nor had he any knowledge of this informant, as this informant verily believeth. When this informant came, the said Richard Dugdale, being in one of his said fits, said, Abbot, thou thinkest nobody knows thee; but, I know thee well enough; thou must go into Cheshire and Staffordshire; when, as this informant says, he had not so much as a design of such a journey to his remembrance, but accordingly it happen'd, that this informant went that journey soon afterwards.

William Livesay, of Whalley, in the county
of

of Lancaster, shoemaker, informs, That he being in Whalley, desired several young men to go with him to Surrey (above half a mile distant) but they refused. When the informant came to the barn, where the said Richard Dugdale was, the said Dugdale told this informant, that he had desired several persons to come along with him, but they had denied him, naming Ned Dean in particular. And he further informeth, that the said Richard Dugdale, on his feet, three yards from the wall of the barn, was as soon as he could turn himself, set straight upon his head, and was as stiff as a tree.

John Fletcher, of Harwood, in the county of Lancaster, husbandman, declares, that he hath seen the said Richard Dugdale in many of his fits, wherein he hath barked like a mastiff dog, being then as strong as ten men. For this informant hath been of the ten that have had undertaken to hold him. Also that this informant one time found him in the river of Calder up to the neck in water, crying out, and saying, Wilt thou drown me? striking at the same time upon the water with two sticks; whereupon this informant, with the help of others, by a rope, drew him out of the water. The said Dugdale being then in a dumb fit, which began in the water, and continued near four hours after. And further, this informant saith, he found in
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the barn where the said Richard Dugdale lay, a round hole in the hay like a hen's nest, wherein were seven stones laid together. And this informant hath taken up several stones cast by the said Dugdale, running upon his hands and feet, barking and howling. And the said Dugdale being sat down, he hath seen him several times, thrown five or six yards from the place. He further says: I was one night in bed with the said Dugdale, and I felt something come up towards my knees; then I felt it creep up till it came towards my heart, and it was about the bigness of a little dog or cat, and it slipped thro' my hands as if it had been a snig; and when we were in bed there hath very often been something in bed knatterring, as tho' there had been mice or rats; and we searched the bed, but it was not harmed, and things have seemed to our thinking to have fallen in the house, as if all had been broken, yet in the morning nothing stirred; and one sabbath-day there was a knife length-ways in his mouth, none knowing how it came there, where it was held so very fast, that I with much ado pulled it out, and asked the company whether any of them wanted a knife? They all said, no, till one Jeremy Webster, who was newly come in, said, I had one when I came in, and I think he cannot have got it out of my pocket; but he finding nothing but a sheath in his pocket, claimed the knife, and it was certainly his.

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He further says, that when the said Richard Dugdale was in a fit, about five o'clock in the night, John Hindle pricked a large pin in his feet, and he neither stirred nor complained at all. Besides, in one of his fits I heard him tell, that he must vomit a hair button, and a curtain-ring, which I saw him do within an hour. I have seen him for a quarter of an hour together dance upon his knees, with as much activity as any one on their feet.

Nathaniel Waddington testifies, first, That he hath seen Richard Dugdale gallop round the barn several times together; and heard him whinnying much like a horse, and making a noise as if a horse had been eating provender. Secondly, that he told things in his fits, which neither he nor any could by lawful art. As one time the said Nathaniel Waddington, and his neighbour Joseph Hargreaves, going to Surrey, to see Richard Dugdale, they called at the house of a neighbour of theirs, to desire the master to go with them; but a relation's averfeness prevented him. Richard was in a fit at the same time, and spoke it before a great number of people, that Nathaniel Waddington, and Joseph Hargreaves were coming; that they called on such a one whom he named, and told further, that Goodman's wife hinder'd him; and the circumstances of things were such, that Richard Dugdale could

could have no intelligence; and his relation to particular, that it could not be an uncertain guess.

Further, that a certain person going to see Richard Dugdale, took some biscuit, and a piece, or some pieces of gold, on purpose, as the person said, to try whether Richard Dugdale could discover it. Soon after the party came to Surrey, the relater saw the person standing upon a seat to take a fuller view of Dugdale in his fit. Dugdale immediately treated her very rudely, discover'd the biscuit, and said, I'll play at cards with thee for those guineas in thy pocket, &c. These words the relater heard Richard Dugdale speak in his fit. And further, John Fielding, joiner, related in the hearing of the said Nathaniel Waddington, that he the said John Fielding was working at his calling, above thirty miles distance from Surrey; and that Richard Dugdale in one of his fits said, John Fielding is this day at such a place working, and named the piece of work he had in hand at that time. The said John Fielding coming over to see his relations, several persons, who heard Dugdale speak these words, and relate such strange circumstances, came to the said John Fielding to know whether it was true; this he acknowledged, being much surprised at their relation. Thirdly, That he asked this Richard

Dugdale when he came out of his fits, whether he could give an account of any of those things which passed in the fit; this he denied; yet once related a strange passage; that in his fit he thought he had the distinct sight of a person, and told the posture he thought he saw him in, and the place where, many miles from the place where Richard had his fit. Which things concerning that person, were found true upon inquiry.

He further testifies, That the said Richard Dugdale in his fits would sometimes pretend that a good spirit was in him, and then would in a long discourse speak against several sins, viz. drinking, gaming, &c. bringing several similar texts of scripture, naming book, chapter, verse, either whole or part, as much as was pertinent. Mr. John Grimshaw examined the places, and found them true; and that Richard Dugdale in his discourse would use many pretty similitudes.

To these testimonials we could have added many others, given in upon oath, information, or voluntary declaration, who heard or saw what was said and done by this unhappy demoniac in his fits; but as these testimonies are little more than a confirmation or repetition of the particulars before mentioned, we shall not take up the reader's time with a recital of them; except only some few in confirmation of the whole. The

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First is an attestation given under the hands of some ministers, thus :

We whose names are subscribed, being ministers of the gospel, having read or heard the affidavits and depositions taken before the right honourable Hugh Lord Willoughby, and Ralph Egerton, Esq; two of his Majesty's justices of the peace, for the county Palatine of Lancaster, concerning one Richard Dugdale of Surrey, in the parish of Whalley, do verily believe the truth of the same, and that the strange fits of the said Dugdale were by a diabolical power.

Given at Blackburn, August 6, 1695.	{	Tho. Crompton,	{	Samuel Angier,
		Peter Aspinwall,		Nat. Haywood,
		John Crompton,		Samuel Eaton,
		John Parr,		Nat. Scholes.

I do hereby testify (as many more will, if there be occasion) from my own observation as an eye and ear-witness, at the meetings concerning Richard Dugdale, that I verily believe, he was then under a diabolical possession, or obsession. I do also testify, That he is now delivered from that supernatural malady; and that no other probable means of his deliverance may be assigned, but the word of God, and prayer with fasting; which spiritual means were made use of by several ministers with great faithfulness and diligence, for a considerable time together.

Witness my hand, June 10, 1695,

ROBERT WHITEAKER, Physician.

RICHARD DUGDALE'S Certificate,
July 10, 1695.

I Richard Dugdale, son of Thomas Dugdale, near Whalley, in Lancashire, Gardener; do certify all to whom this may come, That my former strange fits, were not any of them by any cheat, or art of man, that I know of, but, as I do verily believe, were caused by the devil; from whom, and from my terrible fits, I do verily believe my body was cleared, thro' the minister's prayers, at or about Lady-Day, 1690. After which I never had any more such fits; whereupon I went and took some physick for the clearing of my body from any ill humours, it might have gotten by my said fits.

Witness my hand,

RICHARD DUGDALE.

Signed in the presence of

JAMES GREGSON,

THOMAS JOLLY.

Having given this large account of the diabolical possession of this unhappy youth, the various ways by which it operated upon him, and the manner of his deliverance from it; it may be expected we should say something of the original of this supernatural disorder, and how
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he came at first subjected to it. This we are enabled to do from his own confession, which is as follows:

The said Richard Dugdale says, That he was in health of body and mind, at the age of eighteen years or thereabouts. That about the nineteenth year he was a hired servant with Thomas Lister, of Arnold's-biggings, in the county of York, Esq; and begging leave of his said master to go to a rush-bearing at Whalley, and being in drink at Whalley, he fell out with a man, and fought abundantly that night about dancing. That afterwards he went to his father's house. The day after, he went from his father's house to Arnold's-biggings, and on the road being troubled in mind, he thought he saw several apparitions, but could not tell the resemblance thereof. The day afterwards, he went to make hay, and found himself clogged with some heaviness, so that he could not work or stoop, and from thence he went to a well about a field's breadth from the hall aforesaid, and saw a gallon pail standing at the well; and that he laid himself down to drink at the well; and as he was drinking there came up to him a neighbouring woman of good repute, and advised him not to drink so much water, but rather go up to the hall, and get drink, telling him that so much water was enough to ruin him; he took her advice, went up to the hall, and got some

drink from the cook maid, and then went up into his chamber, and being after some time laid down upon the bed, the chamber door opened of itself, as he thought, and there appeared something like a smok or mist, which presently vanished, and afterwards there came partly a fear upon him. Immediately after, he thought there came to him, the likeness of a hard favour'd man, who, at that time, he thought had been one Hindle, a fellow-servant, whose hair seemed to be clipped close to his ears, and lay very heavy upon his breast, so that he asked him what he would do with him? and suddenly after speaking, he thought the vision turned into the likeness of a naked child; he thought he got hold of the naked child by the knee, and that the child turned into the likeness of a filmer, and went away with a shrill schreak. All this was done when he was awake as he is now, to his thinking. Immediately after this, he says, he was very troublesome, so that two women could scarce hold him, and that he raved of one Dr. Chew, and desired a woman to send for his uncle to go with him to the said doctor, who was the first and last physician he had physick from.

This is the account Dugdale gives of the commencement of his disorder; what followed has been already seen. We shall now proceed to

give a Narrative of an affair more extraordinary and astonishing than any thing that has been yet related.

An Account of what happened in SWEDEN, in the Years 1669, 1670, &c. in Relation to some Persons that were accused, tried and executed for Witchcraft: Together with the extraordinary Case of a Boy at MALUROE, in CHANEN. Done from the HIGH DUTCH, by ANTHONY HORNECK, D. D.

DR. Horneck in his introduction to this narrative acquaints his readers, that the passages here related wrought so great a consternation, not only upon the natives, but strangers too, that the Heer Christian Rumpf, then resident from the States General at Stockholm, thought himself obliged to send away his little son for Holland, lest he should be endanger'd by these villainous practices, which seem'd to threaten all the inhabitants of the kingdom. And a friend of mine, adds the doctor, being then

then in Holstein, remembers very well, that the Duke of Holstein sent an express to the king of Sweden to know the truth of this famous witchcraft. To whom the king modestly reply'd, That his Judges and commissioners had caused divers men, women, and children to be burnt and executed upon such pregnant evidences as were brought before them; but whether the actions they confessed, and which were proved against them, were real, or only effects of a strong imagination, he was not, as yet, able to determine.

Add to all this, continues the doctor, that the circumstances mentioned in the ensuing narrative, are at this day to be seen in the Royal Chancery at Stockholm, and a person of my acquaintance offered me to procure a copy of them under the hands of public registers, if I desired it. Not to mention that in the year 1672, Baron Sparr, who was sent ambassador from the crown of Sweden to the court of England, did upon his word aver the matter of fact recorded here, to be undoubtedly true, to several persons of note and eminency, with other particulars, stranger than those set down in these papers. And to this purpose, divers letters were sent from Sweden and Hamburg to several persons here in London; insomuch that should a man born in, or acquainted with those parts, hear
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any person dispute the truth of it, he would wonder where people have lived, or what sullen humour doth possess them to disbelieve that, which so many thousands in that kingdom have felt the effects of.

The doctor concludes with the testimony of the Lord Leonbergh, envoy extraordinary from the king of Sweden, then living in York Buildings; which testimony he sets down in his own words as follow:

“ Having read this narrative, I could do no
 “ less, than upon the request of the translator
 “ and publisher of this story, acknowledge,
 “ That to my best remembrance, and according
 “ to the best reports that have been made to me,
 “ the matter of fact mentioned in it, is true,
 “ and that the witches confessed such things,
 “ and were accordingly executed.

Witness my hand,

London,
 March 8, 1684.

LEONBERGH.

A Relation of the strange Witchcraft
discover'd in the Village MOHRA,
in SWEDELAND.

THE news of this Witchcraft coming to the king's ear, his majesty was pleased to appoint commissioners, some of the clergy, and some of the laity, to make a journey to the town above-mentioned, to examine the whole business; and accordingly the examination was ordered to be on the thirteenth of August; and the commissioners met on the twelfth in the said village, at the parson's house, to whom both the minister and several people of fashion complained with tears in their eyes, of the miserable condition they were in, and therefore begg'd of them to think of some way, whereby they might be deliver'd from that calamity. They gave the commissioners very strange instances of the devil's tyranny among them; how by the help of witches, he had drawn some hundreds of children to him, and made them subject to his power; how he hath been seen to go in a visible shape thro' the country, and appeared daily to the people; how he had wrought upon the poorer sort, by presenting them with meat and drink, and this way allured them to himself, with other circumstances to be mentioned hereafter. The inhabitants of the village added, with very great lamentations, that

that tho' their children had told all, and themselves fought God very earnestly by prayer, yet they were carried away by him; and therefore begg'd of the lords commissioners to root out this hellish crew, that they might regain their former rest and quietness; and the rather, because the children that used to be carried away in the country or district of Elfdale, since some witches had been burnt there, remained unmolested.

The thirteenth of August, being the last humiliation day instituted by authority, for removing of this judgement, the commissioners went to church, where there appeared a considerable number both of young and old. The children could read most of them, and sing psalms, and so could the women, tho' not with any great zeal or fervour. There were preached two sermons that day, in which the miserable case of those people, that suffered themselves to be deluded by the devil, was laid open; and these sermons were at last concluded with fervent prayers.

The publick worship being over, all the people of the town were called together to the parson's house, near three thousand of them. Silence being commanded, the king's commission was read publickly in the hearing of them all, and they were charged under very great penalties, to conceal nothing of what they knew, and to say nothing

nothing but the truth; those especially who were guilty, that the children might be delivered from the clutches of the devil. They all promised obedience; the guilty feignedly, but the guiltless weeping and crying bitterly.

On the fourteenth of August the commissioners met again, consulting how they might withstand this dangerous flood. After long deliberation, an order also coming from his majesty, they did resolve to execute such as the matter of fact could be proved upon; examination being made, there were discover'd no less than threescore and ten in the village aforesaid; three and twenty of which freely confessing their crimes, were condemned to die; the rest, one pretending she was with child, and the other denying and pretending not guilty, were sent to Faluna, where most of of them were afterwards executed.

Fifteen children who likewise confessed that they were engaged in this witchery died as the rest; six and thirty of them betwixt nine and sixteen years of age, who had been less guilty, were forced to run the gauntlet; twenty more who had no great inclination, yet had been seduced to those hellish enterprizes, because they were very young, were condemned to be lash'd with rods upon their hands, for three Sundays together at the church door; and the aforesaid six and thirty were also doom'd to be lash'd this way,

way, once a week, for a while year together. The number of the seduced children were about three hundred.

On the 25th of August, execution was done upon the notoriously guilty, the day being bright and glorious, and the sun shining, and some thousands of people being present at the spectacle. The order and method observed in the examination was thus :

First the commissioners and neighbouring justices went to prayer; this done, the witches, who had most of them children with them, which they had either seduced, or attempted to seduce, from four years of age to sixteen, were let before them. Some of the children complained lamentably of the misery and mischief they were sometimes forced to suffer of the witches.

The children being asked whether they were sure, that they were at any time carried away by the devil? they all declared they were, begging of the commissioners, that they might be freed from that intolerable slavery.

Hereupon the witches themselves were asked, whether the confessions of these children were true, and were admonished to confess the truth, that they might turn away from the devil unto the living God. At first most of them did very stiffly, and without shedding the least tear deny it, tho' much against their will and inclination.

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After this, the children were committed, every one by themselves, to see whether their confessions did agree or no; and the commissioners found that all of them, except some very little ones, who could not tell all the circumstances, did punctually agree in the confession of particulars.

In the mean while, the commissioners that were of the clergy, examined the witches; could not bring them to any confession, all continuing stedfast in their denials, till at last some of them burst out into tears, and their confession agreed with what the children had said. And these expressed their abhorrency of the fact, and begged pardon; adding, that the devil, whom they called Lodya, had stopp'd the mouths of some of them, and stopp'd the ears of others; and being now gone from them, they would no longer conceal it, for they now perceived his treachery.

The confession which the witches made in Elfdale, to the judges there, agreed with the confession they made at Mohra, and the chief things they confessed, consisted in these three points.

I. Whither they used to go.

II. What

II. What kind of place it was they went to, called by them Blockula, where the witches and the devil used to meet.

III. What evil or mischief they had done or designed there.

I. First, of their journey to Blockula, and their confession.

We of the province of Elfdale, do confess, that we used to go to a gravel pit, which lay hard by a cross-way, and there we put on a vest over our heads, and then danced round, and after this ran to the cross-way, and called the devil thrice, first with a still voice, the second somewhat louder, and the third time very loud, with these words, Antecessor come and carry us to Blockula. Whereupon he immediately used to appear, but in different habits; but for the most part we saw him in a grey coat, and red and blue stockings; he had a red beard, a high crown'd hat with linen of divers colours wrapp'd about it, and long garters upon his stockings.

Then he asked us whether we would serve him with soul and body? if we were content to do so, he set us on a beast which he had there ready, and carried us over churches and high walls; and after all, we came to a green meadow, where Blockula lies. We must procure some scrapings of altars, and filings of church clocks; and

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then he gives us a horn with a salve in it, where-
with we do anoint ourselves; and a saddle with
a hammer and a wooden nail, thereby to fix
the saddle; whereupon we call upon the devil,
and away we go.

Those that were of the town of Mohra, made
in a manner the same declaration. Being asked,
whether they were sure of a real personal trans-
portation, and whether they were awake when
it was done? they all answered in the affirmative,
and that the devil sometimes laid something down
in the place that was very like them; but one
of them confessed, that he did only take away her
strength, and her body lay still upon the ground;
yet sometimes he took even her body with him.

Being asked, how they could go with their
bodies thro' chimneys and broken panes of glass,
they said the devil did first remove all that might
hinder them in their flight, and so they had room
enough to go.

Others were asked, how they were able to
carry so many children with them? they answer'd,
That when the children were asleep they came
into the chamber, laid hold of them, and
they straightway awaked, and asked them whether
they would go to a feast with them? To which,
some answered yes, others, no, yet they were

all forced to go, They only gave the children a shirt, a coat, and a doublet, which was either red or blue, and so they did set them upon a beast of the devil's providing, and then they rid away.

The children confessed the same thing, and some added, that because they had very fine cloaths put upon them, they were very willing to go.

Some of the children concealed it from their parents, but others discovered it to them presently.

The witches declared, moreover, that, till of late, they never had that power to carry away children, but only this year and the last, and the devil did at this time force them to it; that heretofore it was sufficient to carry but one of their children, or a stranger's child with them, which yet happened seldom; but now he did plague them and whip them, if they did not procure him children, insomuch that they had no peace nor quiet for him; and whereas one journey a week would serve turn, from their own town to the place aforesaid, now they were forced to run to other towns and places for children, and that they brought with them, some fifteen, some sixteen children every night.

For their journey, they said, they made use of all sorts of instruments, of beasts, of men, of spits and posts, according as they had opportunity; and if they ride upon goats, and have many children with them, that all may have room, they stick a spit into the back-side of the goat, and then are anointed with the aforesaid ointment. What the manner of their journey is, God alone knows: Thus much was made out, that if the children did at any time name the name of those that had carried them away, they were again carried by force either to Blockula, or to the cross-way, and there miserably beaten, insomuch that some of them have died of it: and this some of the witches confessed; and added, that now they were exceeding troubled and tortured in their minds for it.

The children thus used look'd mightily bleak, wan and beaten. The marks of the lashes, the judges could not perceive in them, except in one boy, who had some wounds and holes in his back, that were given him with thorns; but the witches said, they would quickly vanish.

After this usage the children are exceeding weak; and if any be carried over night, they cannot recover themselves the next day; and they often fall into fits, the coming of which they know by an extraordinary paleness that seizes on the children; and if a fit comes upon them,

them, they lean on their mother's arms, who sit up with them sometimes all night; and when they observe the paleness coming, shake the children, but to no purpose.

They observe farther, That their childrens breasts grew cold at such a time, and they take sometimes a burning candle and stick it in their hair, which yet is not burnt by it. They swoon upon this paleness, which swoon lasteth sometimes half an hour, sometimes an hour, sometimes two hours, and when the children come to themselves, they mourn and lament, and groan most miserably, and beg exceedingly to be eased. This two old men declared upon oath before the judges, and called all the inhabitants of the town to witness, as persons who had most of them experience of this strange symptom of their children.

A girl of Elfdale confessed, that naming the name of Jesus, as she was carried away, she fell suddenly upon the ground. and got a great hole in her side, which the devil presently healed up again, and away he carried her; and to this day the girl confessed, she had an exceeding great pain in her side.

Another boy confessed, That one day he was carried away by his mistress, and to perform the journey, he took his own father's horse out

of the meadow where it was, and upon his return, she let the horse go into her own ground. The next morning, the boy's father sought for his horse, and not finding it, gave it over for lost; but the boy told him the whole story, and so his father fetch'd his horse back again, and this one of the witches confess'd.

II. Of the place where they used to assemble called Blockula, and what they did there.

They unanimously confessed, that Blockula is situated in a delicate large meadow, where of you can see no end. The place or house they met at, had a gate painted with divers colours; thro' the gate they went into a little meadow distinct from the other, where the beasts went that they used to ride on: But the men whom they made use of in their journey, stood in the house by the gate in a slumbering posture, sleeping against the wall.

In a huge large room of this house, they said, there stood a very long table, at which the witches set down; and that hard by this room was a chamber where there were very lovely and delicate beds,

The first thing, they said, they must do at Blockula, was, that they must deny all and devote

vote themselves body and soul to the devil, and promise to serve him faithfully, and confirm all this with an oath. Hereupon they cut their fingers, and with their blood writ their names in his book. They added, that he caused them to be baptized too, by such priests as he had there, and made them confirm their baptism with dreadful oaths and imprecations.

Hereupon the devil gave them a purse, wherein there were filings of clocks with a stone tied to it, which they threw into the water, and then were forced to speak these words, As these filings of the clock do never return to the clock from which they are taken, so may my soul never return to heaven. To which they added blasphemy, and other oaths and curses.

The mark of their cut fingers is not found in all of them: but a girl who had been slashed, over her finger, declared, that because she would not stretch out her finger, the devil in anger had so cruelly wounded it.

After this they set down to table; and those that the devil esteemed most, were placed nearest to him; but the children must stand at the door, where he himself gives them meat and drink.

The diet they used to have there, was, they

said, broth with colworts and bacon in it, oat-meal, bread spread with butter, milk, and cheese. And they added, that sometimes it tasted very well, and sometimes very ill. After meals they went to dancing, and in the meanwhile swore and cursed most dreadfully, and afterwards went to fighting one with another.

Those of Elfdale confessed, that the devil used to play upon a harp before them, and afterwards to go with them he liked best, into a chamber, where he committed venereal acts with them; and this indeed all confessed. That he had carnal knowledge of them, and that the devil had sons and daughters by them, which he did marry together, and brought forth toads and serpents.

One day the devil seemed to be dead, whereupon there were great lamentations at Blockula; but he soon awaked again. If he hath a mind to be merry with them, he lets them all ride upon spits before him; takes afterwards the spits, and beats them black and blue, and then laughs at them. And he bids them believe that the day of judgement will come speedily, and therefore sets them to work to build a great house of stone, promising that in that house he will preserve them from God's fury, and cause them to enjoy the greatest delights and pleasures. But
while

while they work exceeding hard at it, there falls a great part of it down again, whereby some of the witches are commonly hurt, which makes him laugh, but presently he cures them again.

They sometimes said, they had seen a very great devil like a dragon, with fire round about him, and bound with an iron chain; and the devil that converses with them tells them, that if they confess any thing, he will let that great devil loose upon them, whereby all Swedeland shall come into great danger.

They added, that the devil had a church there, such another as in the town of Mohra. When the commissioners were coming, he told the witches, they should not fear them; for he would certainly kill them all. And they confessed, that some of them had attempted to murder the commissioners, but had not been able to effect it.

Some of the children talked much of a white angel, who used to forbid them what the devil had bid them to do, and told them that these doings should not last long: what had been done, had been permitted, because of the wickedness of the people, and this carrying away of the children should be made manifest. And they added, that this white angel would place himself at the door

door between the witches and the children; and when they came to Blockula, he pulled the children back, but the witches went in.

III. Of the mischief or evil which the witches promised to do to men and beasts.

They confessed, that they were to promise the devil that they would do all that's ill; and that the devil taught them to milk, which was in this wise: They used to stick a knife in the wall, and hang a kind of a label to it, which they drew and stroaked, and as long as this lasted, the persons whom they had power over, were miserably plagued, and the beasts were milked that way, till sometimes they died of it.

A woman confessed, that the devil gave her a wooden knife, wherewith, going into houses, she had power to kill any thing she touched with it; yet there were few that would confess that they had hurt any man or woman.

Being asked, whether they had murdered any children, they confessed, that they had indeed tormented many, but did not know whether any of them died of those plagues. And added, that the devil had shewed them several places, where he had power to do mischief.

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The minister of Elfdale declared, that one night, these witches were to his thinking, upon the crown of his head, and that from thence he had a long continued pain of the head.

One of the witches confessed too, that the devil had sent her to torment that minister; and that she was ordered to use a nail, and strike it into his head, but it would not enter very deep, and hence came that head-ach.

The aforesaid minister said also, that one night he felt a pain, as if he were torn with an instrument that they cleanse flax with, or a flax comb; and when he waked, he heard somebody scratching and scraping at the window, but could see nobody. And one of the witches confessed, that she was the person that did it, being sent by the devil.

The minister of Mohra declared also, that one night one of these witches came into his house, and did so violently take him by the throat, that he thought he should have been choaked; and waking he saw the person that did it; but could not know her; and that for some weeks he was not able to speak, or perform divine service.

An old woman of Elfdale confessed, that the devil

devil had help'd her to make a nail, which she struck into a boy's knee, of which stroke the boy remained lame a long time. And she added, that before she was burnt, or executed by the hand of justice, the boy would recover.

They confessed also, that the devil gives them a beast about the bigness and shape of a young cat, which they call a carrier; and that he gives them a bird too, as big as a raven, but white; and these two creatures they can send any where, and wherever they come, they take away all sorts of victuals they can get, butter, cheese, milk, bacon, and all sorts of seeds whatever they find, and carry it to the witch. What the bird brings they may keep for themselves, but what the carrier brings, they must reserve for the devil, and that's brought to Blockula, where he gives them of it so much as he thinks fit.

They added likewise, that these carriers fill themselves so full sometimes, that they are forced to spew by the way, which spewing is found in several gardens, where colworts grow, and not far from the houses of those witches. It is of a yellow colour like gold, and is called Butter of Witches.

The Lord's commissioners were indeed very
car-

earnest, and took great pains to persuade them to shew some tricks, but to no purpose; for they did all unanimously confess, that since they had confessed all, they found that all their witchcraft was gone, and that the devil at this time appeared to them very terrible, with claws on his hands and feet, and with horns on his head, and a long tail behind, and shewed to them a pit burning, with a hand put out; but the devil did thrust the person down again with an iron fork; and suggested to the witches, that if they continued in their confession, he would deal with them in the same manner.

The above-said relation was taken out of the public register, where all this is related with more circumstances. And thro' all the country, there were prayers weekly in all churches, to the end, that Almighty God would pull down the devil's power, and deliver these poor creatures, who have hitherto groaned under it.

The

The extraordinary Case of a Boy at MALMOE in SCHONEN.

HAVING in the introduction to the foregoing narrative taken notice of the Swedish envoy extraordinary, it may not be unsuitable to the subject these papers treat of, to give the world an account of a very strange passage, which the said envoy hath taken very great pains to satisfy himself in; and of which he hath the publick testimony of the town where it was done by him, in the year 1678. An Alderman, or senator's son of Malmoe in Schonen, a city belonging to the king of Sweden, the boy being about thirteen years of age, his name Abraham Mechelburg, going to school one morning, as the custom is in that place, about six o'clock, stay'd there till eight, and then came home for his breakfast, which when he had eaten, he was going back to school again, when just before the door, close by the lowermost step, there lay a little bundle of linen rags, which the lad out of curiosity took up and open'd, but found nothing in it, but partly pins, some crooked, some laid across, some without points; partly broken horse-nails, and nails without heads; partly, horsehair and such trash, which, as it answer'd not his expectation, he rent asunder and threw away.

Some

Some few days after, the boy fell ill, and continued so for some time, no physician being able to guess what ailed him. At last he began to void little stones, at the orifice of the penis, which by degrees came forth bigger and bigger, some were perfect pebbles, of all sorts of colours, and in process of time, there came forth great stones like pieces of rock, as if they were broken off a greater stone, whereof the envoy hath two by him, one given him by the father of the boy, and the other by the king's chirurgeon. Before the stones came forth there was a strange motion in his belly, as if something were alive in it, the stones seemed to crack within, and something they heard, as if a stone were violently broken, and at this time he felt the greatest pain. When the stones were ready to come forth, the penis was drawn in so deep, that the standers-by could not perceive any thing of it, and after that, it dropp'd those prodigious stones, which seem'd rather to be fetched from quarries, than produced by any saline or nitrous matter in the body. One of the stones of a reddish colour, with some grains of white in it, heavy, and such as commonly lie in highways and common roads. When the stones came forth, the boy felt no pain, the pain being most upon him, when the stones within seem'd to crack, and a little before; and the
fit

fit was then so violent, that four or five men were forced to hold him. The boy in the mean while slept well at night, eat and drank as heartily as ever, discomposed at no time, but when the fit of voiding these stones was coming upon him. This lasted two years. The parents had the boy pray'd for at church, and incessantly besought God at home, whenever any of those fits came upon him, to turn the stream, and to stop the devil's power. The boy, after all, was as well as ever; rid abroad, and did all things as he used to do before this accident befell him. The envoy spoke both with the father and the boy, and tells me they are no indigent people, well to pass, and people of good reputation in the town of Malmoe. While this misfortune lasted, the king of Sweden being then but a little way off, sent some of his chirurgeons to the place, to know the truth thereof, who were by when the lad voided very strange stones at the orifice of the penis, and gave the king an account of it. One of them, to be thoroughly satisfied, held his hand under the penis when it was drawn in, and there dropp'd a very odd stone, broad and angular, into his hand. The envoy being upon the place last year, enquired of all people, who he thought might not be very credulous, who unanimously bore witness of the thing; and upon his request

quest gave him the following account, which I have translated out of the original.

ANTHONY HORNECK.

Be it known, that during the year 1678, and 1679, a very wonderful thing happen'd in this city of Malmoe, to one of the aldermen of the town, his name John Mechelburg, and his wife's Abla Kruthmeyer; for God having blessed them with three sons, one of them Abraham by name, a boy at this time aged about sixteen years, hath been very strangely afflicted by a preternatural voiding of stones, insomuch that during the space of those two years, he hath, thro' the virga of the penis, voided several hundreds of stones, great and small, which being weigh'd together, weigh'd no less than twenty-one pounds, avoirdupoise, some weighing six, some seven, some eight, some nine ounces, full of angles, and much like pieces of a rock that's broken by force, or instruments fit for that purpose. These broken stones sometimes came forth at the boy's mouth, sometimes he voided them by siege, and the parents of the child have confidently assured us, that before this misfortune, the boy had been sick several weeks together, and kept his bed; during which sickness, something was seen moving in his body, as if it had been some live thing. After this sickness there appeared the stones aforesaid; the first that came
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forth, exceeded not the bigness of half a pea, but in a short time after they increased to a greater bulk; when they were ready to come away, the boy complained much of the spine of his back, where, as he said, he found incredible pain. While this lasted, he neither made water, nor went to stool sometimes in two months, sometimes not in a quarter of a year; sometimes the stones, when they were pass'd thro' the virga, appeared bloody, and upon one of them there appeared a kind of talch. Notwithstanding all this misery, the boy continued to eat his meat very heartily, nor was he troubled with this pain at all in the night, but slept quietly, as he used to do. About the latter end of this unexampled passion and misery, a matter of sixty-four stones, for the most part small, came forth very fast, one upon the neck of another, and since the twentieth of September, 1679, this misfortune hath totally left him, and he is as well as ever; nor is there after all those torments any defect to be found, or perceived, either in his body, or the aforesaid member of the boy, but he continues safe and sound unto this day.

And whereas in all probability, abundance of men, because they have not been eye-witnesses, will deride these passages as fabulous, we whose names are under-written, upon the request and de-

desire of the Lord John Leyonberg, envoy extraordinary of Sweden, have once more spoken and conferred with the parents of the boy, who have shewed us the abovesaid stones, and given us one of the biggest as a present, and do hereby testify, that the passages related in the premises, are undoubtedly true; which testimony we have also signed with our own hands, that in case the aforesaid envoy coming into foreign parts, shall have occasion to speak of these things, men may give credit to this relation.

Given at Malmö,

September 20,

1680.

Christophorus Rostius, M. D. C. Prof.

Nicholaus Hambraus, pastor & prepositus, Malmö.

Wilhelmus Laurenbergius, V. D. M. Malmö.

Martinus Torstorius, co-minister, ibid.

Sigismund Ascenborn, consil. Malmö, primar.

John Casper Heublin, consil. Malmö.

Ephraim Koldewey, surgeon to the garrison.

When the boy's father gave the envoy the bigger stone, he added this testimonial or certificate under his own hand.

In the year of our Lord, 1678, November 30,
this stone came away from my son Abraham Me-

chelburg, thro' the virga of the penis, weighing three ounces and upwards,

JOHN MECHELBURG.

Malmoe,

April 26, 1680.

The lesser stone was given to the envoy by one of the king of Sweden's chirurgeons, that held his hand to the orifice of the penis, and felt and saw it drop into his hand.

OF

OF
D R E A M S.

Dreams are generally the vagaries of the fancy agitated by the hurry or business of the day, and come and go without leaving any extraordinary impression on the mind: yet in some cases they are very significant, and import some event, which is not to be foreseen or evaded by any human means; as might be demonstrated both from scripture and profane authors.

Cicero, in his treatise of divination, gives several instances of this kind.—Cælius, says he writes, that when Hannibal had a great mind to take away a golden pillar, that was in the temple of Juno Lacinia, being in doubt

with himself, whether it was solid massive gold, or only gilt, or thinly plated over on the outside, bored it thro'. When he found it to be solid, and had resolv'd to carry it off; Juno appear'd to him in his sleep, and forewarn'd him against what he was about, threatening, that if he persisted and did it, he should lose the eye that he saw perfectly with, as he had done the other. This great man was too wise to slight and neglect this warning; he even took care to have a ring made of the gold that had been bored out of the pillar, and placed it on the top of it.

Another instance the same celebrated writer gives is this.—As two Arcadians, intimate companions, were travelling together, when they came to Megara, one of them went to an inn, and the other to a friend's house. Both had supped at their respective places, and were gone to bed; when he, who was at his friend's house, dreamt that his companion came to him, and begg'd of him for heaven's sake to assist him, for the inn-keeper had contrived a way to murder him. Frighten'd at first out of his sleep, he rose up, but coming a little to himself, he thought, upon recollection, no heed was to be given to the vision, and went quietly to bed again. But he was no sooner got into his second sleep, but the same vision repeated its visit, but the form of its petition was quite alter'd. He besought him that, since he
had

had not come to his assistance, while he was among the living, he would not suffer his death to go unrevenge'd: told him, that as soon as he was murder'd, he was to's'd by the inn-keeper into a waggon, and had a little straw thrown over his corpse. He intreated him to be ready very early at the door before the waggon went out of town. This dream it seems disturb'd him very much, and made him get up very early. He nick'd the time, and met with the waggoner just at the door, and asked him what he had in his cart. The fellow run away frighten'd and confounded. The dead body was pulled out of it, and the whole matter coming plainly to light, the inn-keeper suffer'd for the crime. What is there one can call more divine than a dream like this?

The Dream of SIMONIDES.

THIS person, seeing a body thrown dead upon the shore, tho' a stranger, caused it to be buried. Much about that time he had it in his head to go on shipboard, but dreamt that he had warning given him by the man he had interred, not to go; that if he went, the ship would infallibly be cast away. Upon this, Simonides return'd, and every soul of them that went on board was lost.

Galen was twice admonish'd in his sleep to cut the artery between the fore-finger and thumb, which he did accordingly, whereby he was freed from a continual daily pain, wherewith he was afflicted in that part where the liver is join'd to the midriff.

St. Austín relates two wonderful dreams. The first is, when a person was arrested by one for a certain sum of money, which his father had owed him, by a note under his own hand, while he led a lewd debauched life, saw the ghost of his father one night, upon this very account, which told him that the money was paid, and where the acquittance lay. When he got up in the morning, he went and found the acquittance in the very place the ghost had directed him to, and so was freed from the litigious suit of one that made an unjust demand upon him.

The other dream is much more wonderful than this — A certain gentleman, named Prestantius, had been entreating a philosopher to solve him a doubt, which the philosopher refused to do. The night following, altho' Prestantius was broad awake, he saw the philosopher standing full before him, who explained his doubts to him, and went away the moment after he had done. When Prestantius met this philosopher

philosopher next day, he asks him why, since no intreaties could prevail with him the day before to answer his question, he came to him unasked, and at an unreasonable time of night, and opened every point to his satisfaction. To whom the philosopher thus replied. Upon my word it was not I that came to you; but in a dream I thought my own self that I was doing you such a service.

In Queen Mary's time, there was only one congregation of protestants in London, consisting of about three hundred. They had a deacon who kept a list of their names. One of the congregation dreamt, that a messenger (queen's officer) had seiz'd on this deacon, and taken his list; the fright of the dream awak'd him. He fell asleep and dreamt the same perfect dream again. In the morning, before he went out of his chamber, the deacon came to him, and then he told him his dream, and said, 'twas a warning from God; the deacon slighted his advice as favouring of superstition; but the other was so urgent with him to deposite the list in some other hand, that he agreed to it, and did it that day. The next day, the queen's officer attacked him, and searched (tho' in vain) for the list, which had it been found, would have brought them all to the flames. Fox's Martyrology.

When

When Archbishop Abbot's mother (a poor clothworker's wife in Guilford) was with child of him, she long'd for a jack; and dreamt that if she should eat a jack, her son in her belly should be a great man. She arose early the next morning and went with her pail to the river side (which runs by the house, now an alehouse) to take up some water, and in the water in the pail she found a good jack, which she dress'd, and eat it all. Several of the best inhabitants of the town were invited to the christening of the child; it was bred up a scholar in the town, and, by degrees, came to be archbishop of Canterbury.

When Doctor Hamey, one of the college of physicians in London, being a young man, went to travel towards Padua, and coming to Dover (with several others) he shew'd his pass, as the rest did, to the governor there. The governor told him, That he must not go, but he must keep him prisoner. The doctor desired to know for what reason; and how he had transgress'd? Well, it was his will to have it so. The packet boat hoisted sail in the evening (which was very clear) and the doctor's companions in it. There ensued a terrible storm, the packet-boat lost, and all the passengers drowned. Next day the sad news was brought to Dover. The doctor was unknown to the governor, both by name and face; but the night

night before, the governor had a perfect vision in a dream, of doctor Hamey who came to pass over to Calais, and that he had a warning to stop him. This the governor told the doctor the next day. The doctor was a pious good man, and has several times related the story to some of my acquaintance, says Mr. Aubrey my author.

The lady Seymour dreamt, that she found a nest with nine finches in it. And so many children she had by the earl of Winchester, whose name was Finch.

When Sir Christopher Wren was at Paris in 1671, he was ill and feverish, made but little water, and had a pain in his reins. He sent for a physician, who advised him to be let blood; but bleeding not agreeing with his constitution, he deferr'd it a day longer. That night he dreamt he was in a place where palm-trees grew, and that a woman in a romantic habit, reach'd him dates. The next day he sent for some dates, which cured him of the pain in his reins. Dates, it seems, are an admirable medicine for the stone; the recipe for which is this: take six or ten date-stones, dry them in an oven, pulverize and serce them; take as much as will lie on a sixpence, in a quarter of a pint of white-wine fasting, and at four in the afternoon; walk or
ride

ride an hour after it. In a week's time it will give ease, and in a month cure. If you are at Bath, the Bath water is better than white-wine to take it in.

Captain Wingate told me (says Mr. Aubrey) that Mr. Edmund Gunter of Gresham College, cast his nativity, when he was about seventeen or eighteen years old; by which he prognosticated that he should be in danger to lose his life for treason. Several years before the civil war broke out, he dreamt that he was to be put to death before a great castle which he had never seen, which made a strong impresson on his memory. In 1642, he oppos'd the church ceremonies, was chosen a member of parliament, then was made a captain, taken prisoner at Edgerhill by prince Rupert, and carried to Kenelworth Castle, where he was tried by a council of war, and condemned to die: but they consider'd better of it, and spared his life, for being a very considerable person, he might be exchanged for some of the king's party; and he was exchanged for Montague, earl of Lindsey, son of the general. Since the restauration he was made one of the commissioners of the excise office in London. He protested that Kenelworth Castle was the very castle he saw in his dream.

In

In 1690, one in Ireland dreamt of a brother or near relation of his (who liv'd at Amesbury in Wiltshire) that he saw him riding on the downs, and that two thieves robb'd and murder'd him. The dream awak'd him; he fell asleep again, and had the like dream. He wrote to his relation an account of it, and described the complexion, stature, and cloaths of the thieves, and advis'd him to take care of himself. Not long after he had received this monitory letter, he rode towards Salisbury, and was robb'd and murder'd; and the two villains were discover'd by this letter, tried, executed, and hung in chains on the road to London.

A certain lady in the country (who must be nameless) had a beloved daughter, who had been a long time ill, and received no benefit from the physicians. She dreamt that a friend of her's deceased, told her, that if she gave her daughter a drench of yew pounded, that she would recover; she gave her the drench and killed her. Upon which she grew almost distracted. Her chamber-maid, to compliment her, and mitigate her grief, said, Surely that could not kill her, and she would adventure to take the same herself; she did so, and died also. This was about the year 1690, or 1671. I knew the family, says Mr. Aubrey, my author.

Sir Thomas White, alderman of London, was a very rich man, charitable and publick spirited. He dreamt that he had founded a college at a place where three elms grew out of one root. He went to Oxford, and discovering some such tree near Gloucester Hall, he began to repair it, with a design to endow it. But walking afterwards by the convent where the Bernardines formerly lived, he plainly saw an elm with three large bodies rising out of the same root. He forthwith purchased the ground, and endowed his college there, as it is at this day, except the additions which Archbishop Laud made; near the outside of which building, in the garden belonging to the president, the tree is still to be seen. He made the discovery about the year 1557.

William Penn, proprietor of Pennsylvania told me (says Mr. Aubrey) that he went with his mother in a visit to Admiral Dean's wife, who lived then in Petty France; the admiral was then at sea. She told them, that the night before, she had a perfect dream of her husband, whom she saw walking on the deck, and giving directions, and that a cannon bullet struck his arm into his side. This dream did much discompose her, and within forty-eight hours she received news of the fight at sea, and that her husband was killed in the very manner aforesaid.

Mr.

Mr. Aubrey, reflecting on these and other extraordinary occurrences of this nature, says, For my part I will not pretend to understand them, unless (according to the opinion of some philosophers) we may believe that the air being full of intelligences and spirits, who foreseeing future events, and commiserating the condition of mankind, give them warning by these kind of intimations, that they may the more timely provide and defend themselves against their calamities. But whatever is the cause, experience assures us, that after such denunciation, some extraordinary thing or other does constantly happen.

I wish to see black omens, and I will go up to the top, and in a short time you shall be delivered in that black time, the likeness of what you desire to have, an answer to your desire to know whether a ship was to be lost, the appearance in the world, and the appearance of a ship under sail. This is a true image of London, and was a true image of London, and was a true image of London.

O.F

A ship, which was to be lost, and was a true image of London, and was a true image of London, and was a true image of London.

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M A G I C.

IN Barbary are wizards, who smear their hands with some black ointment, then hold them up to the sun, and in a short time you shall see delineated in that black stuff, the likeness of what you desire to have an answer to: it was desired to know whether a ship was in safety? there appeared in the woman's hand the perfect lineaments of a ship under sail. This a merchant of London, who was a factor there several years, protested he saw.

A like method to this is used in England by women who are curious to know their fortune. They put the white of a new-laid egg in a beer glass,

glass, and expose it to the sun in hot weather, in August; when the sun is in Leo, and they will perceive their future husband's profession.

Mr. Aubrey (who was a very learned man, and fellow of the royal society, and to whom I am obliged for these extracts) tells us, that on the day of St John's Baptist, in the year 1694, as he was walking in the fields behind Montague House, he saw there about two or three and twenty young women, most of them well habited, on their knees very busy, as if they had been a weeding. On enquiry I was told, that they were looking for a coal under the root of a plantane, to put under their head that night, and they would dream who should be their husbands. It was to be sought for at that time and hour, which was about twelve o'clock.

The women have several magical secrets handed down to them by tradition. For instance. On St. Agnes Night, January 21, take a row of pins, pull them out one by one, say a pater noster (or our father) sticking a pin in your sleeve, and you will dream of him, or her you shall marry. Ben Johnson, in one of his masques, makes some mention of this.

And on sweet Agnes Night

Please you with the promis'd sight,

P

Som

Some of husbands, some of lovers,
Which an empty dream discovers.

To know whom one shall marry: You must lie in another county, knit the left garter about the right-legged stocking (let the other garter and stocking alone) and as you rehearse these following verses, at every comma or stop, knit a knot.

This knot I knit,
To know the thing, I know not yet,
That I may see,
The man that shall my husband be;
How he goes, and what he wears,
And what he does, all days, and years.

Accordingly in your dream you will see him, if a musician, with a lute or other instrument, if a scholar, with a book or paper.

A gentlewoman whom I knew (says Mr. Aubrey) confessed in my hearing, that she used this method, and dreamt of her husband, whom she had never seen. About two or three years after, as she was one Sunday at church in Sarum, up pops a young clergyman into the pulpit. She cries out presently to her sister, this is the very face of the man I saw in my dream. Sir William Soames's lady did the like.

An-

Another way is, to charm the moon, thus.
At the first appearance of the new moon after
New Year's Day, go out in the evening, and
stand over the spars of a gate or stile, looking
on the moon, and say,

All hail to the moon, all hail to thee,
I prithee good moon reveal to me
This night who my husband shall be.

You must presently after go to bed. I knew
two gentlewomen that did this when they were
young maids, and they had dreams of those
that married them.

Casaubon cites Tralianus, of curing diseases
by spells, charms, &c. Abracadabra is a mys-
terious word, to which the superstitious in for-
mer times ascribed a magical power to expel
diseases (especially the Tertian Ague) worn
about the neck, in the manner directed by
Basilides the inventor, in some Latin verses,
which being translated, run thus.

Abracadabra, strange mysterious word!
In order writ, can wondrous cures afford.
This be the rule:—A scrip of parchment take,
Cut like a pyramid revers'd in make.
Abracadabra, first at length you name,
Line under line, repeating still the same,

But at its end, each line, one letter less,
 Must then its predecessor line express:
 Till less'ning by degrees the charm descends
 With conic form, and in a letter ends.
 Round the sick neck the finish'd wonder tie,
 And pale disease must from the patient fly.

The form of it is as follows:

ABRACADABRA

ABRACADABR

ABRACADAB

ABRACADA

ABRACAD

ABRACA

ABRAC

ABRA

ABR

AB

A

With this spell, a person at Wells, cured
 above an hundred of the ague, says my author.

To cure the bite of a mad dog: Write these
 words on paper — rebus, rubus, epitepscum,
 and give it to the party, or beast bitten, to eat
 in bread, or any thing else. A gentleman of
 good quality, and a sober grave person, affirm'd,
 that this receipt never fails.

To

To cure the tooth-ach : From Mr. Ashmole's manuscript writ with his own hand.

Mars, hur, abursa, aburse.

Jesu Christ for Mary's sake,

Take away this tooth-ach.

Write the words three times; and as you say the words, let the party burn one paper, then another, and then the last. He says he saw it tried, and the party immediately cured.

Mr. Ashmole told me (says Mr. Aubrey) that a woman made use of a spell to cure an ague, by the advice of Dr. Nepier. A minister came to her, and severely reprimanded her for making use of a diabolical help, and told her she was in danger of damnation for it, and commanded her to burn it. She did so, and her distemper returned severely; insomuch that she was importunate with the doctor to use the same again. She used it, and had ease. But the parson hearing of it, came to her again, and thunder'd hell and damnation, and frighten'd her so, that she burnt it again. Whereupon she fell extremely ill, and would have had it a third time; but the doctor refused, saying, that she had contemned and slighted the power and goodness of the blessed spirits (or angels); and so she died.

The cause of the Lady Honeywood's desperation, was, that she had used a spell to cure her.

To cure a thrush: Take a living frog, and hold it in a cloth, to prevent its going down the throat, and put the head of it into the child's mouth till it be dead; and then take another frog and do the same.

To cure the tooth-ach: Take a new nail, and make the gum bleed with it, and then drive it into an oak. This cured Sir William Neal's son, a stout young gentleman, when he was almost mad with the pain.

To staunch bleeding: Cut an ash of one, two, or three years growth; if it is a shoot, it must be cut from the ground: do this at the very hour and minute that the sun enters into Taurus: a chip of this applied will stop it. Mr. Mercator the astronomer, told me (says Mr. Aubrey) that he had tried it with effect; the stick must be dipp'd or wetted in the blood. When K. James was at Salisbury, 1688, his nose bled near two days, and after many essays in vain, was stopp'd by the sympathetic ash, which Mr. Nash, a surgeon in Salisbury, applied.

A house (or chamber) some where in London, was haunted; the curtains would be rashed at night, and awake the gentleman that lay there.

One

One Henry Laws, his acquaintance, to be satisfied lay with him; and the curtains were rash'd as before. The gentleman grew lean and pale with the frights. A certain doctor cured the house of this disturbance, and Mr. Laws said, that the principal ingredient was Hypericon put under his pillow.

In Herefordshire and other places, they put a cold iron bar upon their barrels, to prevent their beer being sour'd by thunder. This is a common practice in Kent.

To hinder the night-mare from troubling horses, they hang in a string, a flint with a natural hole in it, by the manger; but the best way is to hang it about their necks; and a flint will do it that has no hole in it. This prevents the night-mare, or hag, from riding their horses, who sometimes will sweat all night.

It's a common thing to nail horseshoes at the thresholds of doors; which is to hinder the power of witches that enter into the house. Most houses at the west end of the town have a horseshoe on the threshold. It should be a horseshoe that one finds. In the Bermudas they use to put an iron into the fire when a witch comes in. Mars is an enemy to Saturn.

At Paris, when it begins to thunder and lighten they ring the great bell at St. Germain's, which they believe makes it cease. The like was formerly done at Malm'sbury in Wiltshire, where they rung St. Adelm's bell when it thunder'd and lighten'd.

Of CORPS-CANDLES, in WALES. In
a Letter from the Rev. Mr. JOSEPH
DAVIS, to Mr. BAXTER; 1656.

S I R,

“ I am to give you the best satisfaction I can
“ touching those fiery apparitions (corps-
“ candles) which do, as it were, mark out the
“ way for corpses to their sepulchres, sometimes
“ before the parties themselves fall sick. I could
“ never hear in England of these; they are
“ common in these three counties, Cardigan,
“ Carmarthen, and Pembroke, and, as I hear,
“ in some other parts of Wales.

“ These phantoms, in our language, we call
“ Canhwyllan Cyrph, i. e. corps-candles; and
“ candles we call them, not that we see any
“ thing besides the light, but because that light
“ doth

“ doth as much resemble a material candle-light
 “ as eggs do eggs, saving, that in their journey
 “ these candles sometimes appear, and some-
 “ times disappear, especially when one comes
 “ near them; and to one who comes in the way
 “ against them, they vanish; but presently ap-
 “ pear behind, and hold on their course. If it be
 “ a little candle pale or bluish, then follows the
 “ corpse of an abortive or some infant; if a big-
 “ one, then the corpse of some one come of
 “ age. If there be seen two, three, or more,
 “ some big, some small, together, then so
 “ many, and such corpses together. If two
 “ candles come from divers places, and be seen
 “ to meet, the corpses will do the like; if any
 “ of these candles are seen to turn sometimes a
 “ little out of the way, or path, that leadeth to
 “ the church, the following corpse will be
 “ be forced to turn in that very place, for the
 “ avoiding some dirty lane, plash, &c. Now
 “ let us fall to evidence. When I was about
 “ the age of fifteen, dwelling at Lanylar, late
 “ at night, some neighbours saw one of these
 “ candles hovering up and down along the river
 “ bank, till they were weary in beholding of it,
 “ at last they left it so and went to bed. A few
 “ weeks after came a proper damsel from Mont-
 “ gomery-shire to see her friends, who dwelt on
 “ the other side of that river Ishwith, and
 “ thought to ford the river at that very place
 “ where

" where the light was seen; being dissuaded by
 " some lookers-on (some it is most likely of those
 " who saw the light) to adventure on the water,
 " which was high by reason of a flood; she
 " walked up and down along the river bank,
 " even where, and as the aforesaid candle did,
 " waiting for the falling of the water; which at
 " last she took, but too soon for her, for she was
 " drowned therein. Of late my sexton's wife,
 " an aged understanding woman, saw from her
 " bed a little bluish candle on her table's end;
 " within two or three days after came a fellow
 " enquiring for her husband, and taking some-
 " thing from under his cloak, clapp'd it down
 " upon the table's end; it was a dead born child.

" Another time, the same woman saw such
 " another candle upon the end of the same table;
 " within a few days after, a weak child newly
 " christen'd by me, was brought to the sexton's
 " house, where presently it died: and when the
 " sexton's wife, who was then abroad, came
 " home, she found the child at the end of the
 " table, where she had seen the candle.

" Some thirty or forty years since, my wife's
 " sister, being nurse to baronet Rudd's three
 " eldest children, and (the lady mistress be-
 " ing dead) the lady comptroller of the house,
 " going late into the chamber where the maid
 " servants

"servants lay, saw no less than five of these
 "lights together. It happen'd a while after,
 "that the chamber being new plaister'd, and
 "a grate of coal fire therein kindled to hasten
 "the drying of the plaister, that five of the
 "maid servants went to bed as they were wont;
 "but in the morning they were all dead, being
 "suffocated in their sleep with the steams of the
 "new temper'd lime and coal. This was at
 "Langathen in Carmarthenshire.

"To this account of Mr. Davis (says Mr.
 "Aubrey) I will subjoin what my worthy friend
 "and neighbour Randal Caldicot, D. D. af-
 "firmed to me many years since, viz. When
 "any christian is drowned in the river Dee,
 "there will appear over the water where the
 "corpse is, a light, by which means they find
 "the body; and it is therefore called the holy
 "Dee."

Of

Of SECOND-SIGHT, in SCOTLAND. To
 Mr. JOHN AUBREY, Fellow of the
 Royal Society.

S I R,

“FOR your satisfaction I drew up some
 “queries about the second-sighted men;
 “and having sent them to the northern parts of
 “this kingdom some while ago, I received
 “answers to them from two different hands,
 “whereof I am now to give you an account.

“Query I. If some few credible, well attested
 “instances of such a knowledge as is commonly
 “called the Second-Sight, can be given?

“Answer. Many instances of such knowledge
 “can be given, by the confession of such as are
 “skilled in that faculty: For instances I refer
 “you to the fourth query.

“Query II. If it consists in the discovery of
 “present or past events only? or if it extend to
 “such as are to come?

“Answer. The Second-Sight relates only to
 “things future, which will shortly come to pass.
 “Past events I learn nothing of it.

“Query

“ Query III. If the objects of this knowledge
 “ be sad, and dismal events only ; such as deaths
 “ and murders ? or joyful and prosperous also ?

“ Answer. Sad and dismal events are the objects
 “ of this knowledge : as sudden deaths, dismal
 “ accidents. That they are prosperous or joy-
 “ ful, I cannot learn. Only one instance I have
 “ from a person worthy of credit, and thereby
 “ you may judge of the joyfulness, or prosperity
 “ of it, and that is this. Near forty years ago,
 “ Macklend and his lady, sister to my Lord Sea-
 “ forth, were walking about their own house,
 “ and in their return both came into the nurse’s
 “ chamber where their young child was on the
 “ breast. At their coming into the room, the
 “ nurse falls a weeping ; they asked her the
 “ cause, dreading the child was sick, or that
 “ she was scarce of milk. The nurse replied,
 “ The child was well, and she had abundance of
 “ milk ; yet still she wept ; and being pressed
 “ to tell what ailed her ; she at last said,
 “ Macklend would die, and the lady would
 “ shortly be married to another man. Being
 “ asked how she knew that event, she told
 “ them plainly, that as they came both
 “ into the room, she saw a man with a scar-
 “ let cloak, and a white hat betwixt them,
 “ giving the lady a kiss over the shoulder ; and
 “ this was the cause of her weeping. All which
 “ came to pass after Macklend’s death. The
 “ tutor

“ tutor of Lovat married the lady in the same
 “ habit the woman saw him. Now by this in-
 “ stance judge, if it be prosperous to one, it is
 “ as dismal to another.

“ Query IV. If these events which second-
 “ sighted men discover, or foretell, be visibly
 “ represented to them, and acted, as it were,
 “ before their eyes?

“ Answer. Affirmatively, they see these things
 “ visibly; but none see but themselves; for
 “ instance, if a man's fatal end be hanging;
 “ they'll see a gibbet, or a rope about his neck;
 “ if beheaded, they'll see a man without a head;
 “ if drowned, they'll see water up to his throat;
 “ if unexpected death, they'll see a winding sheet
 “ about his head: all which are represented to
 “ their view. One instance I had from a gentle-
 “ man here, of a highland gentleman, of the
 “ M'Donalds, who having a brother that came
 “ to visit him, saw him coming in, wanting a
 “ head; yet told not his brother he saw any such
 “ thing; but within twenty-four hours there-
 “ after, his brother was taken (being murderer)
 “ and his head cut off, and sent to Edinburgh.
 “ Many such instances might be given.

“ Query V. If the Second-Sight be a thing
 “ that is troublesome and uneasy to those that
 “ have

“ that have it, and such as they would gladly
“ be rid of?

“ Answer. It's commonly talk'd by all I spoke
“ with, that it is troublesome; and that they
“ would gladly be freed from it, but cannot:
“ only I heard lately of a man very much con-
“ cerned in his soul therewith, and by serious
“ begging of God deliverance from it, at length
“ lost the faculty of the Second-Sight.

“ Query VI. If any person or persons, truly
“ godly, who may justly be presumed to be
“ such, have been known to have had this gift
“ or faculty?

“ Answer. Negatively, not any godly, but
“ such as are vicious.

“ Query 7. If it descends by succession from
“ parents to children? or, if not, whether those
“ that have it can tell how they came by it?

“ Answer. That it is by succession, I cannot
“ learn; how they came by it, is hard to know,
“ neither will they tell; which if they did, they
“ are sure of their strokes from an invisable hand.
“ One instance I heard of one Allen Miller, who,
“ being in company with some gentlemen, and
“ got a little more than ordinary of that strong
“ liquor they were drinking, began to tell stories,
“ and

“ and strange passages he had been at : but the
 “ said Allen was suddenly removed to the farther
 “ end of the house, and was there almost strang-
 “ led; recovering himself a little, and coming
 “ to the place where he was before, they asked
 “ him, what it was that troubled him so? He
 “ answer’d, he durst not tell; for he had told
 “ too much already.

“ Q. How came they by it ?

“ A. Some say, by compact with the devil;
 “ some say, by converse with those dæmons we
 “ call fairies. I have heard that those who have
 “ this faculty of the Second-Sight, have offered
 “ to teach it to such as were desirous to know it;
 “ upon such and such conditions they would
 “ teach them; but their proffers were rejected?

“ This is all I could learn by tradition of that
 “ faculty, from knowing and discreet men. If
 “ this satisfy not those queries aforesaid, acquaint
 “ me, and what can be known of it shall be
 “ transmitted.

“ I cannot pass by an instance I have from
 “ a very honest man in the next parish, who
 “ told me it himself: that his wife being big
 “ with child near her delivery, he buys half a
 “ dozen of boards to make her a bed against the
 “ time

" time she lay in. The boards lying at the door
 " of his house, there came an old fisher-woman;
 " yet alive, and asked, whose were those boards?
 " He told her they were his own. She asked
 " again, for what use he had them? He replied,
 " for a bed, she again said, intend them for
 " what use you please, she saw a dead corpse
 " lying on them, and that they would be a
 " coffin. Which struck the honest man to the
 " heart, fearing the death of his wife. But
 " when the old woman went off, he calls pre-
 " sently for a carpenter to make the bed, which
 " was accordingly done, but shortly after the
 " honest man had a child died, whose coffin
 " was made of the ends of those boards.

" Sir, The original of this that I have writ
 " is a true copy, was sent by a minister, living
 " within some few miles of Inverness, to a friend
 " of mine whom I employ'd to get information
 " for me, as I insinuated before. I have other
 " answers to these queries from another hand,
 " which I purposed to have communicated to
 " you at this time; but I find there will not
 " be room enough in this sheet; however, in case
 " you think it fit, they shall be sent you after-
 " wards.

" In the mean time, I shall tell you what I
 " have had from one of the masters of our col-

Q

" legs

"lege here (a north countryman both by birth
 "and education, in his younger years) who
 "made a journey in the harvest time into the
 "shire of Ross, and, at my desire, made some
 "enquiry there concerning the Second-Sight. He
 "reports, that there they told him many in-
 "stances of this knowledge, which he had for-
 "got, except two. The first, one of his sisters,
 "a young gentlewoman staying with a friend
 "at some thirty miles distance from her fa-
 "ther's house, and the ordinary place of
 "her residence; one, who had the Second-
 "Sight in the family where she was, saw a
 "young man attending her as she went up and
 "down the house, and this was about three
 "months before her marriage. The second is
 "of a woman in that country, who is reputed
 "to have the Second-Sight, and declared,
 "that eight days before the death of a gentle-
 "man there she saw a bier, or a coffin cover'd
 "with a cloth which she knew, carried, as it
 "were, to the place of burial, and attended
 "with a great company, one of which told her
 "it was the corpse of such a person, naming
 "that gentleman who died eight days after.
 "By these instances it appears, that the objects
 "of this knowledge are not sad and dismal
 "events only, but joyful and prosperous ones
 "also. He declares farther, that he was in-
 "formed there, if I mistake not, by some of
 "those

" those who had the Second-Sight, that if at
 " any time when they see those strange sights;
 " they set their foot upon the foot of another
 " who hath not the Second-Sight, that other
 " will for that time, see what they are seeing;
 " as also, that they offered, if he pleased, to
 " communicate the Second-Sight to him. I
 " have nothing more to add at present, but that,
 I am, &c.

To Mr. JOHN AUBREY, Fellow of
 the Royal Society, at Gresham-
 College, LONDON.

HONOUR'D SIR,

" Since my last to you, I have had the favour
 " of two letters from you: To the first,
 " dated January 1, I had replied sooner, but that
 " I wanted leisure to transcribe some further ac-
 " counts of a second sighted man sent me
 " from the north, whereof (in obedience to your
 " desire) I give you here the doubles.

May 4, 1694.

**A Copy of an Answer to some Queries,
concerning Second-sighted Men,
from a Minister near INVERNESS.**

“ **Q**Uery I. That there is such an art commonly called the Second-Sight, is certain
“ from these following instances.

“ First, in a gentleman’s house, one night
“ the mistress considering why such persons
“ whom she expected were so late, and so long
“ a coming, the supper being all the while delayed for them; a servant man about the house
“ (finding the mistress anxious) having the Second-Sight, desires to cover the table, and
“ before all things were put on, those persons
“ whom she looked for, would come in, which
“ happened accordingly.

“ The second instance is this: A young
“ lady of great birth, whom a rich knight fancied,
“ and came in suit of, but whom she could
“ by no means fancy, he being a very disagreeable man: her friends, however, importuning
“ daily, she turned melancholy and lean, fasting
“ and weeping continually. A common fellow
“ about

“ about the house, meeting her one day in the
 “ fields, said to her, Mrs. Kate, what is that
 “ that troubles you, and makes you look so ill? she
 “ replied, that the cause is known to many, for
 “ my friends would have me marry such a man by
 “ name, but I cannot fancy him. Nay, (says the
 “ fellow) give over these niceties, for he will be
 “ your first husband, and will not live long, and
 “ be sure he will leave you a rich dowry, which
 “ will procure you a great match, for I see a
 “ lord upon each shoulder of you: all which came
 “ to pass in every circumstance, as eye and ear-
 “ witnesses declare.

“ A third instance is of a traveller, who,
 “ coming into a certain house, desired some
 “ meat: the mistress being somewhat scrupulous
 “ of giving him any; you need not churl me,
 “ says he, in giving me a bit of meat; for before
 “ an hour and a half be over, a young man of
 “ such a stature and garb, will come in with a
 “ great salmon fish on his back, which I behold
 “ yonder on the floor; and it came to pass
 “ within the said time.

“ A fourth instance is, of a young woman
 “ in a certain house about supper-time, refusing
 “ to take meat from the steward. Being asked,
 “ why she would not take it? She replied, she
 “ saw him full of blood, and therefore was afraid

“ to take any thing out of his hands. The next
 “ morning, the steward offering to compose a
 “ difference between two men at an ale-house
 “ door, got a stroke of a sword on the forehead,
 “ and came home full of blood. This was told
 “ me by an eye-witness,

“ Query II. Those that have this faculty of
 “ the Second-Sight, see only things to come,
 “ which are to happen shortly thereafter, and some-
 “ times foretel things that shall fall out three or
 “ four years after. For instance, one told his
 “ master, that he saw an arrow in such a man
 “ thro’ his body, and yet no blood came out.
 “ His master told him it was impossible that such
 “ a thing could be; and therefore, if that came
 “ not to pass, he would be deemed an impostor.
 “ But about five or six years after the man died,
 “ and being brought to his burial-place, a debate
 “ arose about his grave, and it came to such a
 “ height, that they drew arms, and bended
 “ their bows; and one of them letting off an
 “ arrow, shot thro’ the dead body upon the bier,
 “ and so no blood could issue from a dead man’s
 “ wound. His sight, however, could not in-
 “ form him whether the arrow should be shot
 “ into the man alive or dead, neither could he
 “ tell whether it was near at hand or afar off.

“ Query III. They foresee murders, drownings,
 “ weddings,

“ weddings, burials, combats, manslaughters,
 “ of all which, many instances might be given.

“ Lately (I believe in August last, 1695) one
 “ told there should be drowning in the river
 “ Bewly, which came to pass: two young men
 “ crossing a ford were both drowned, which
 “ fell out within a month.

“ Another instance: A man that served the
 “ Bishop of Cathness, who had five daughters
 “ in his house; one grudged, that the burden
 “ of the family lay on her wholly: the fellow
 “ told her that e’er long she should be exoner’d
 “ of that task, for he saw a tall gentleman in
 “ black, walking on the bishop’s right hand,
 “ whom she should marry: and this fell out
 “ accordingly, within a quarter of a year after.
 “ He told also of a covered table, full of varieties
 “ of good cheer, and their dress who sat about
 “ the table.

“ Query IV. They see all this visibly acted
 “ before their eyes; sometimes within, and
 “ sometimes without-doors, as in a glass.

“ Query V. It is a thing very troublesome to
 “ them that have it, who would gladly be rid
 “ of it. For if the object be a thing that’s ter-
 “ rible, they are seen to sweat and tremble, and
 “ shriek at the apparition. At other times they

“laugh, and tell the thing chearfully, just ac-
 “cording as it is pleasant or astonishing.

“Query VI. Sure it is, that the persons who
 “have a sense of God and religion, and may be
 “presumed to be godly, are known to have this
 “faculty. This evidently appears, in that they
 “are troubled for having it, judging it a sin,
 “and that it came from the devil, and not from
 “God; earnestly desiring and wishing to be rid
 “of it, if possible; and to that effect have made
 “application to their minister, to pray to God
 “for them, that they might be eased of that
 “burden. They have supplicated the presbytery,
 “who immediately appointed public prayers to
 “be made in several churches, and a sermon
 “preached to that purpose, in their own parish
 “church, by their ministers; and they have com-
 “peared before the pulpit, after sermon, making
 “confession openly of that sin, with deep sense
 “on their knees; renounced any such gift or
 “faculty which they had to God’s dishonour,
 “and earnestly desired the minister to pray for
 “them; and this their recantation recorded;
 “and after this, they were never troubled with
 “such a sight any more.

A Copy of a Letter, written to Mr.
AUBREY himself, by a Gentleman's
Son in STRATH-SPEY in SCOTLAND,
a Student in Divinity, concerning
the Second-Sight.

S I R,

"I am more willing than able to satisfy your
"desire: As for instances of such a know-
"ledge, I could furnish many.

"And first, Andrew Macpherson of Clunie,
"in Badenoch, being in suit of the Laird of
"Gareloch's daughter, as he was upon a day
"going to Gareloch, the lady Gareloch, was
"going somewhere from the house within Ken-
"ning to the road which Clunie was coming;
"the lady perceiving him, said to her attendants,
"that yonder was Clunie, going to see his
"mistress. One that had this Second-Sight in
"her company replied, if yon be he, unless he
"marry within six months, he will never marry.
"The lady asked how he knew that? He said,
"very well; for I see him, saith he, all inclosed
"in

“ in his winding sheet, except his nostrils and
 “ his mouth, which will also close up within
 “ six months; which happened even as he fore-
 “ told; within the said space he died, and his
 “ brother Duncan Macpherson, the present Clunie,
 “ succeeded. This and the like may satisfy your
 “ fourth query, he seeing this man even then
 “ covered all over with dead linens. The event
 “ was visibly represented, and, as it were, acted
 “ before his eyes; and also, the last part of
 “ your second query, viz. that it was as yet to
 “ come. As for the rest of the questions, viz.
 “ That they discover present and past events, is
 “ also manifest, thus: I have heard of a gentle-
 “ man, whose son had gone abroad, and being
 “ anxious to know how he was, he went to con-
 “ sult one who had this faculty, who told him,
 “ that same day five o’clock in the afternoon he
 “ had married a woman in France, with whom
 “ he had got so many thousand crowns, and
 “ within two years he should come home to see his
 “ father and friends, leaving his wife with child
 “ of a daughter, and a son of six months of age
 “ behind him; which accordingly was true.
 “ About the same time two years, he came home,
 “ and verified all that was foretold.

“ It is likewise ordinary with persons that lose
 “ any thing, to go to some of these men, by
 “ whom they are directed, how, what persons,
 “ and

" and in what place they shall find it. But all
 " such as possess that skill, are not equally dex-
 " terous in it. For instance; two of them
 " were at Mr. Mackenzy's house, minister of
 " Inverness; the one a gentleman, the other a
 " common fellow; and discoursing by the fire-
 " side, the fellow suddenly began to weep
 " and cry out, alas! alas! such a woman is
 " either dead, or presently expiring. The
 " gentlewoman lived five or six miles from the
 " house, and had been some days before in a
 " fever. The gentleman being somewhat better
 " expert in that faculty, said, no, she is not
 " dead; nor will die of this disease. O, saith
 " the fellow, do not you see her all cover'd with
 " a winding sheet? Ay, replied the gentleman,
 " I see her as well as you; but do you not see
 " her linen all wet, which is her sweat? she
 " being presently cooling of the fever. This
 " story Mr. Mackenzy himself will testify.

" The most remarkable of this sort that I hear
 " of now, is one Archibald Mackeanyers, or
 " Mackdonald, living in Ardinmarch of Glen-
 " coe, and I was present myself, where he
 " foretold something, which accordingly fell out
 " in 1683. This man being in Strathspey, told
 " before the laird of Grant, his lady, and
 " several others, and also in my father's house;
 " that Argyle, of whom few or none knew then
 where

“ where he was, at least there was no word of
 “ him then here, should within twelve months
 “ thereafter, come to the West Hylands, and raise
 “ a rebellious faction, which would be divided
 “ among themselves, and disperse, and he un-
 “ fortunately be taken and beheaded at Edin-
 “ burgh, and his head set upon the Talbooth,
 “ where his father’s head was before him; which
 “ proved true in 1685 thereafter.

“ Touching your third query; the objects of
 “ this knowledge are not only sad and dismal,
 “ but also joyful and prosperous. Thus they foretell
 “ of happy marriages, good children, what kind
 “ of life men shall live, and in what condition
 “ they shall die; and riches, honour, preferment,
 “ peace, plenty, and good weather.

“ Query VI. What way they pretend to have
 “ it? I am informed, that in the Isle of Sky, and
 “ especially before the gospel came there, several
 “ families had it by succession, descending from
 “ parents to children, and as yet there be many
 “ there that have it this way; and the only way
 “ to be freed from it is, when a woman hath it
 “ herself, and is married to a man that hath it
 “ also; if, in the very act of delivery, upon first
 “ sight of the child’s head, it be baptized, the
 “ same is free from it; if not, it hath it all his
 “ life; by which it seems it is a thing troublesome
 “ and

" and uneasy to them that have it, and such as they
 " would fain be rid of. And may satisfy your
 " ninth query : and for your farther contentment
 " in this query, I heard my father say, that there
 " was one John Mac Grigor very expert in this
 " knowledge. My father coming with others
 " one day from Inverness, said by the way, he
 " would go into an alehouse on the road, then
 " about five miles off. This Mac Grigor being
 " in his company, and taking up a slate stone at
 " his foot, and looking at it, replied; Nay, you
 " will not go in there, for there is but a matter
 " of a gallon of ale in it even now, and e'er we
 " come to it, it will be all near drank, and
 " those who are drinking there, are strangers to
 " us, and e'er we be well past the house, they'll
 " discord among themselves; which accordingly
 " happen'd. By this and other things of the same
 " nature, my father's curiosity was so excited,
 " that he wanted to be master of this faculty, and
 " told Mac Grigor he would fain learn it: who
 " answer'd, that indeed in three days time he
 " could teach him if he pleas'd; but yet he
 " would not advise him nor any man to learn it,
 " for had he once learned, he would never be a
 " minute of his life but he would see innumerable
 " men and women night and day round about
 " him; which perhaps he would think wearisome
 " and unpleasant; for which reason my father
 " would not have it. But as skilful as this man
 " was,

" was, yet he knew not what should be his own
 " end, which was hanging : and I am informed
 " that most, if not all of them, tho' they can
 " foresee what shall happen to others, yet they
 " cannot foretell, much less prevent what shall
 " befall themselves. I am also informed by one
 " who came last summer from the Isle of Sky,
 " that any person that pleases may get it taught
 " him for a pound or two of tobacco.

" As for your last query : For my own part, I
 " hardly believe they can be justly presumed,
 " much less truly godly. There was, however,
 " one James Grant, in Glenbeum near Kirk-
 " Michael in Strathawin, who had this sight,
 " who, as I hear of several that were well ac-
 " quainted with him, was a very honest
 " man, and of right blameless conversation.
 " He used ordinarily by looking at the fire, to
 " foretell what strangers would come to his house
 " the next day, or shortly after, by their habits
 " and arms, and sometimes also by their names;
 " and if any of his goods or cattle were mis-
 " sing, he would direct his servants to the very
 " place where to find them, whether in the mire
 " or upon dry ground ; he would also tell if the
 " beast were already dead, or if it would die e'er
 " they could come to it; and in winter, if they
 " were thick about the fire side, he would desire
 " them to make room for some others that stood
 " by,

“ by, tho’ they did not see them, else some of
 “ them would be quickly thrown into the midst
 “ of it.

“ They generally term this Second-Sight in Irish,
 “ Taishitarangk, and such as have it Taishai-
 “ trin, from Taish, which properly is a shadowy
 “ substance, or such naughty and imperceptible
 “ thing, as can only, or rather scarcely be dis-
 “ cerned by the eye, but not caught by the
 “ hands; for which reason they assigned it to
 “ buglis or ghosts; so that Taishtar, is as much
 “ as one that converses with ghosts or spirits, or
 “ as they commonly call them, the fairies or
 “ fairy folks. Others call these men Phisichin,
 “ from Phis, which is properly Fore-sight, or
 “ Fore-knowledge. This is the surest and clear-
 “ est account of second-sighted men, that I can
 “ now find, in which I have been curious in
 “ nothing but the verity, so far as I could.

Yours, &c.

I shall conclude these extracts from Mr. Aubrey, with a relation he has taken from the Athenian Mercury; which is as follows. — Two persons, ladies of quality (both not long since deceased) were intimate acquaintance, and lov’d each other entirely. It so fell out, that one of them fell sick of the small-pox, and desired mightily to see the other, who would not come, fear-

fearing the catching of them. The afflicted at last dies of them, and had not been buried very long, but appears at the other's house, in the dress of a widow; and asks for her friend, who was then at cards, but sends down her woman to know her business, who, in short, told her, she must impart it to none but her lady, who, after she had receiv'd this answer, bid her woman have her into a room, and desired her to stay while the game was done, and she would wait on her: The game being done, down stairs she comes to the apparition, to know her business. Madam, (says the ghost, turning up her veil, and her face appearing full of the small-pox) you know very well, that you and I lov'd entirely; and your not coming to see me, I took it so ill at your hands, that I could not rest till I had seen you, and now I am come to tell you, that you have not long to live, therefore prepare to die; and when you are at a feast, and make the thirteenth person in number, then remember my words; and so the apparition vanish'd. To conclude, she was at a feast, where she made the thirteenth person in number, and was afterwards asked by the deceased's brother, whether his sister did appear to her as was reported: She made him do answer, but fell a weeping, and died in a little time after. The gentleman that told this story, says, That there is hardly any person of quality but knows it to be true.

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